

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JUNE 8, 1940

WHO'S WHO

JOHN P. COVENEY will conduct, in alternate weeks, a column on music. Readers have requested, the editors have long desired such comment. Mr. Coveney is on the staff of the *New York Post*, an ardent music-lover, a keen critic and a fluent writer. . . . EDWARD B. LYMAN has made more than a half-dozen round trips to Mexico. For some fifteen years he has been employed by an American oil company, and is now engaged in public-relations work. His article, to be continued next week, is a response to our questions as to what this oil-controversy means, and what is behind the exchange of notes between the American and the Mexican Governments. . . . TIM O'BRIEN says he absented himself from the Church for twelve years; was a member of the Communist party for a couple of years; was disillusioned by the Communists; discovered the social teachings of the Church; now writes for the *Catholic Worker*, as well as for other Catholic papers; and goes to Church again. . . . RAYMOND CORRIGAN recently wrote for us a series of four brilliant articles on democracy. He professors at St. Louis University. . . . PAUL L. BLAKELY, our honored associate, is very polite to the former editor of the *Menace*. . . . HARRY B. FURAY continues his story of last week. He has gathered his facts from the inner news-agency sources. . . . ANTON C. PEGIS holds a ranking place among the lay philosophers of our day. His knowledge was acquired at the University of Toronto, Institute of Medieval Studies. It was dispensed, after additions, at Marquette University, and now flows to students of Fordham University.

THIS WEEK

COMMENT	226
GENERAL ARTICLES	
Mexico Holds the Oil But Americans Hold a Claim.....	Edward B. Lyman 228
Schools and the Law.....	Paul L. Blakely 230
Democracy Today Is Not What It Was	Raymond Corrigan 231
Anti-Semitism Is in Communist Ranks	Tim O'Brien 233
Press-Agencies and the News....	Harry B. Furay 234
CHRONICLE	236
EDITORIALS	238
Our Fifth Column . . . National Defense . . . Politics . . . What Will Labor Lose? . . . Prayerful Thinking . . . Patriotic Vows . . . Fear Not.	
CORRESPONDENCE	241
LITERATURE AND ARTS	
We Prefer Plato to His Critics....	Anton C. Pegis 243
BOOKS	REVIEWED BY 245
Turning Points in Business Cycles	George T. Eberle
Isolated America.....	Robert A. Hewitt
Oh, Promised Land.....	Albert Whelan
MUSIC	John P. Coveney 249
THEATRE	Elizabeth Jordan 250
FILMS	Thomas J. Fitzmorris 251
EVENTS	The Parader 252

Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY, JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Manager: STEPHEN J. MEANY.

Business Office: 53 PARK PLACE, NEW YORK CITY.

AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., June 8, 1940, Vol. LXIII, No. 9, Whole No. 1596. Telephone BARclay 7-8993. Cable Address: Cathreview. United States, 10 cents a copy; yearly \$4.00; Canada, \$4.50; Foreign, \$5.00. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

KING LEOPOLD of the Belgians made a decision. Days have passed and, up to this writing, he has offered no explanation as to why he so decided. The Premier of France has branded Leopold's decision as treachery; the Prime Minister of Great Britain has deplored it as a grievous breach of faith; the Premier of Belgium has declared that it is illegal and unconstitutional, and that Leopold must be deposed. It had been known that King Leopold, for fully a week, had been meditating on the decision that, so dramatically and so suddenly, was announced by the spokesmen of the Allies and the Germans. From Leopold, thus far, has come not one word of defense or of explanation. He was with his troops, on the battlefield. He and his troops were, apparently, without food and without ammunition. His women and children were being massacred, their homes and their towns were being smashed into ruins. What would the brave King Albert of the last war have decided? Was this decision the act of the father of his people or that of a craven coward? Should he have fought on, until annihilation, to protect the British and French armies caught, apparently, in a trap without an exit? The answers to these and other questions may be answered this way or that way, now. They cannot be answered conclusively, now. Whatever the reasons for Leopold's decision, the results are catastrophic. For Hitler, it was a tremendous victory. For the Allies, a disaster of magnitude. For all men with noble ideals, a shock and a deep sorrow. It is our hope, after all the facts are known, that the Leopold who fought and suffered with his soldiers may be proved to be a worthy son of Albert.

THE OSSERVATORE ROMANO, published in Vatican City, is on sale once more on the newsstands of Italy. But, it is no longer the *Osservatore Romano* that was the most popular newspaper in Italy because it told the truth, the whole truth, and was loved by the Italian people for the truth it told. On a dark day it was driven from the newsstands because in the face of official Fascist friendship for Hitler, it protested Nazi brutality and Nazi aggression, because it defended the rights of invaded nations. For years, almost singlehanded, it carried on the fight against Nazi propaganda and Fascist encroachment on the rights of the Italian people. If, today, the Italian people are sufficiently informed to judge sanely the events of a troubled world, if the Duce must still hesitate before a public opinion bitterly opposed to participation in Hitler's war, much of the credit must be given to the *Osservatore's* unflagging campaign of truth. For this it was persecuted and finally driven back within the narrow confines of the City of the Vatican. It has emerged again, a less militant paper, a less complete paper.

It will not comment on foreign affairs. It will not editorialize on aggression. Cowardice? No. It is better that an emasculated *Osservatore* should remain on the stands than that it should disappear entirely. It will still carry the communiques of all nations; and the Italian people have been expert readers between the lines and behind the print. Its very presence is a reminder to its friends of the fight it has consistently waged against paganism and brutality and aggression. It is a promise that the fight will continue and that better days will dawn again for the *Osservatore* and for Europe.

THE FIFTH COLUMN is undoubtedly here, there and everywhere. Its emergence into public notice is part of the war-preparation hysteria. Every German, every German-descended, every German-accented person is marked down by silly, gossipy, fear-ridden people as a Fifth Columnist. This is the latest American absurdity, and it may have nasty consequences. We have heard that so and so has a swastika hanging in his bed room; that so and so frequents a German restaurant, and meets strange people; that so and so let slip that he reads German Information releases; that so and so never says a word against Hitler. And we have heard that all these so and sos *must* be Fifth Columnists and must not be consorted with. The spy scare is increasing, and visionary minds are inventing vicious stories. Southern California, as usual, leads, with an Erase Fifth Column, Inc. The best citizens of the country, by their own admission, the Hoboes of America, Inc., are alarmed; their king, Jess Davis, has announced the formation of the Jungle Bulls, a subsidiary that would "keep eyes and ears open for 'fifth-column stuff' among the tramps." Socialites are also overwrought; they are suspecting a Fifth Column heart under every starched front and a Fifth Column brain behind every rouged cheek. It does not take much to arouse American emotions, if the slogan is right and repeated enough. There may come a time, merciful Heavens, when the writer of this comment will be accused of being a fifth-columnist parachutist.

WHAT has been asserted here more than once has come true. We have stated that the immediate danger to organizations such as the Youth Congress is their being taken over lock, stock and barrel by subversive interests for their own nefarious ends. That is what has happened to the National Youth Congress, as even Mrs. Roosevelt should finally see. A few days ago a Youth Congress in New York City condemned President Roosevelt's defense program, even though personally championed by their do-or-die patron Mrs. Roosevelt. They cheered to

the echo the strident, dissident words of a radical Congressman, howling for the galleries and the ideologies of his European friends. Yet the National Youth Congress less than two years ago at Vassar condemned a war of aggression against the territorial integrity of any state, and the bombardment of open towns and civilian populations and sounded a warning account to the Fascists that in a crisis the United States would stand with the democracies. But in less than two years the Youth Congress is opposed to arming for defense and boos a defense program. And the press is asking: Why the change? The answer is easy. The Youth Congress has been sold to non-American Reds.

— — —

HONOR of a unique kind was paid on May 28 to Dennis Cardinal Dougherty, Archbishop of Philadelphia, being inspired by the fiftieth jubilee of his priesthood. The non-Catholic Negroes of Philadelphia with their religious and civic leaders, arranged a special celebration, under the auspices of the Negro Elks, in order to congratulate the Cardinal on the exemplary record he has shown as an outstanding friend of the Negro race in America. Some 3,000 persons attended, of both races and of all religions, who repeatedly demonstrated their confidence in the justice and fairness of the attitude of the Catholic Church toward the colored race and their respect for the Cardinal's attitude in particular. His own years of missionary endeavor were recalled, as well as the encouragement which he has given to the missionaries now working in the Church and his stand on matters of principle in the field of Negro education. The Cardinal, in reply, stated frankly that no one could be considered a genuine son of the Catholic Church who showed injustice or discrimination toward any man on the ground of his color. He stated that this was his policy in the schools and churches of the Archdiocese of Philadelphia. The effects of such an occasion are far reaching, and go far to restore confidence at a time when suspicions and distrust are plentiful.

— — —

PREPARATION for defense is the talk one hears on every hand. Our defense has suddenly been discovered to be inadequate. We have spent plenty of money in the last few years to be ready for any and all who should threaten us. One and all, we are surprised that our present equipment is already antiquated when compared with what we learn of German armament. But after all, Britain and France were taken unawares, and they have been actually at war with Germany since last September. When the Spring offensive began, it is safe to say the Allies did not realize what they were in for. With us these days, we hear of nothing but how much we can produce in the way of modern war equipment in how short a time. Henry Ford asserts his factories can turn out a thousand airplanes a day, and we think he can. Nobody believed him when he said that he could turn out 10,000 automobiles a day, and he did. William S. Knudsen accepts the Ford challenge and declares for General Motors

that he believes his company's plants can turn out a like number of planes daily. All this is well enough. There is no doubt that our defense needs bulk production of this sort, but the point is: we must get the men to pilot these planes. And again, granted that our factories can be geared up to turn out tanks and guns of every description in an incredible short space of time, we must have men trained to man them. In six months' time we can step up our industrial production far beyond Germany's peak, but it takes more than six months to develop pilots, gunners and ground crews capable of coping with men experienced under war conditions. Dexterity and coordination in handling tanks and motorized units are not learned in a day or a month or a year. Equipment will be utterly useless without competent personnel, officers as well as enlisted men, and it seemed to us that in this essential our foremost effort must be turned.

— — —

IT used to be a healthy practice to question the statements of a Chief Executive. But it now seems to be a subversive activity. However, we take a chance and query the "on hand and on order" expression of Mr. Roosevelt in his late fireside chat. He stated we have 1,700 modern anti-craft guns of all types; however, it seems we have only 163 old-model guns *on hand*. Again, he said we have 1,700 modern tanks and armored cars; experts tell us we have less than 100 light tanks, *on hand*. We rejoice that we have adequate defense, *on order*. But we are not captious when we ask which is which. The public has a right to exact figures.

— — —

SOCIETY news: the lowly potato, the spud, the murrphy, has crossed the tracks, gone glamorous, stream-lined, joined the social register. The good old boiled potato may now sport a lorgnette and grace my lady's table and my lady need not fear social ostracism. The scientists have produced a non-fattening potato. Many an old Irishman whose youthful strength was nurtured on a steady diet of boiled potatoes will rejoice, we hope, at his old friend's success, but at the same time he will thank God that the scientists were not so skilful in the days of Cromwell and successors. The rejoicing of politicians, however, in this new feat of science will not be unmixed with fear. If science can produce a non-fattening potato, perhaps it may go even farther and create a non-fattening pork barrel.

— — —

MAY'S thirty-first midnight marked the last mailing moment for exhibits in the Double-Anti Contest. Latest reports from the Double-Anti morgue reveal that the process of weighing the nastiness of the incidents and of evaluating the amount of *anti* in them is proceeding. Pressure is being exerted on the judges—not to influence them in their decisions, but to force them to bring in an early verdict and to award the prizes to the unearthers of the worst *antis*. If we have our way, we will extract the judges' decisions in time for the June 15 issue.

MEXICO HOLDS THE OIL BUT AMERICANS HOLD A CLAIM

EDWARD B. LYMAN

IN the past twenty years or so, our ambitious, though misguided, neighbors below the Rio Grande have helped themselves to perhaps a round billion dollars worth of American properties. In diplomatic language, the Mexican Foreign Office has called this "expropriation." In equally polite terminology our own Secretary Hull has labeled it "confiscation," since the Mexican politicians overlooked the small detail of paying for what they took. To the grocer on Main Street, U. S. A., it looks like just plain stealing.

Mexico, one might say, has become a sort of connoisseur of other people's belongings. And the most valuable item in her collection is the American, Dutch and British oil properties valued in excess of 400 million dollars, taken in a diplomatic *blitzkrieg* in March, 1938.

Now with a war going on in Europe and unemployment at home, the doctor and hardware merchant on Main Street probably have not thought as much about this as they otherwise might have. But it is as important to see why Mexico's oil grab is of direct concern to us as it is to clear away the smokescreen which our friends below the Border continue to lay in front of the points at issue.

First of all, what are "the oil companies" anyway? Just names, without flesh and blood behind them? A few millionaires? A couple of dozen well-fed directors sitting comfortably in tall buildings?

When Mexico helped herself to the oil properties which foreigners had developed there, she in effect stole part of the savings of just about one million American citizens. A few of them were well-to-do. The vast majority were just the kind you meet on Main Street—bank clerks with a little money invested in a few shares of oil-company stock, a widow living on the income of a small trust fund left by her husband, part of which may be similarly invested, a school teacher saving for her old age. Upwards of 15,000 of them were workers of just one of the companies involved.

All right, you say, that was pretty tough on them. But what were those companies doing in Mexico anyway? Do we not produce most of the oil in the world, and is there not enough work here to keep them busy?

Yes, Uncle Sam does sit on most of the world's petroleum and last year he produced about sixty per cent. But you cannot sow an oil field each year. When it is gone, it is gone. We have been our own and the world's storehouse for most of the petro-

leum supply for upwards of three-quarters of a century. No one wants to see the time come when we shall be dependent for so vital and essential a commodity on other nations.

So every American administration from Woodrow Wilson to Franklin D. Roosevelt has publicly urged American oil companies to develop reserves abroad, both as an insurance for the future and to supplement our own production, so as to conserve the domestic supply in the ground as much as possible.

This policy has been as beneficial to the countries involved as to the United States. Almost without exception they have lacked capital or technical skill of their own to develop their resources, and without exception they have reaped a rich harvest in royalties and taxes from oil lands developed within their borders by American enterprise.

In Mexico the oil development alone has resulted directly in purchases by Mexico from American manufacturers of nearly three-quarters of a billion dollars worth of goods. Indirectly, through petroleum's contribution to Mexico's purchasing power, our southern neighbors have bought another third of a billion's worth from Uncle Sam.

The Mexican oil seizure is important, therefore, not only because individual persons and individual companies have a right to just treatment, but for the same reason the case of the pants-presser or the poultry dealer on Main Street who goes to the United States Supreme Court is important. It sets a precedent for others to follow. And if Mexico "gets away with it" no American property anywhere can be called safe.

It is necessary to dig a bit into Mexican background in order to understand why the oil properties were taken in the first place, and why there is antagonism against foreign capital in spite of the undoubted benefits it has brought with it.

There is nothing hard to understand about Mexico's attitude toward the United States. Take any people, proud, sensitive, passionately independent and lacking the resources or resourcefulness to achieve economic riches, and set down such a people at the back door of a rich and powerful nation that has everything the other lacks, and the same thing will happen. In other words, Mexico is suffering from a plain old-fashioned inferiority complex.

For years one administration after another in

Mexico has faced the same problem. Of natural resources the country had plenty, but of money and skill to turn them into cash which would buy food and clothing and comforts, practically none. Diaz found part of the answer. He invited American and British capital in to develop Mexico's oil fields, to build her railroads and public-utilities systems.

But, alas, while these measures could and did succeed in creating wealth, they could not insure that the wealth poured into the country would be put to productive use. Here the weak human nature which politicians the world over seem to inherit fell down on the job.

This problem was further complicated by the average Mexican's lack of knowledge of just what the function of capital is. Needing foreign capital, he nevertheless feared having to sleep in the same bed with it. He feared it for the most natural reason in the world, because he did not understand it. No one had taught him that it takes money to produce wealth, that ores and petroleum in the ground are valueless until someone comes along with machinery and skill to take them out and turn them into useful products.

No one told him these things, but he might have learned them by looking across the border at the great United States he envied so much. For we too once faced that dilemma. European capital largely developed our railroads and many of our early industries. As the country produced more wealth, Americans gradually gained control of their own enterprises. Not so in Mexico. The social reforms and economic independence that other countries achieve by patient development and lawful processes, she craved overnight. It was not enough to have the golden eggs—she must possess the goose also.

And so, as far back as 1917, began a series of maneuvers that culminated in the seizure two years ago of the industry that has probably poured more wealth into Mexico than any other. A mere factual recitation of the more significant events leading up to the confiscation in 1938 is convincing proof that our southern friends really "planned it that way" all along.

Eastern Mexico, bordering on the Gulf, constitutes one of the important oil-bearing areas of the world. At the turn of the century, American and British oil men came into this undeveloped region at the invitation of the Government to penetrate, if they could, the petroleum resources believed to exist there. The story of their hardships and their ultimate success in bringing Mexico into the ranks of leading oil-producers is an epic chapter in the history of petroleum development.

By 1910, Mexico was in the spotlight. The famous Golden Lane, one of the largest fields ever discovered, focused the attention of the world on the country south of the Rio Grande. More than one and one-third billion dollars were poured into the country by the oil industry between 1916 and 1937 for wages, taxes, royalties, duties and other direct contributions to Mexican purchasing power. In jungle regions, where before only a few scat-

tered families had lived, 50,000 workers now found direct employment, many more indirectly. Tampico grew into a thriving city.

Mexico, by 1918, had become the second largest producer in the world, and in 1921 her production reached a peak of 193.4 million barrels. Taxes going into government coffers averaged around \$25,-000,000 annually from 1916 to 1926 inclusive.

Oil workers and their families were gaining, too, from the new industry. In the same eleven-year period, wages averaged \$37,500,000 annually. Higher living standards were encouraged, modern medicine, housing, sanitation introduced, education fostered. Further distribution of new money was made through freights to local carriers, local purchases of raw materials, rents and royalties to Mexican landowners. Between 1926 and 1938 alone, \$340,000,000 was pumped into Mexico in this way.

In 1917, Mexico adopted a new Constitution. One of its provisions was that petroleum and other minerals in the subsoil were the property of the nation. But—and this is important to remember—another article of the same Constitution provided that "no law shall be given retroactive effect to the prejudice of any person whatsoever."

Repeatedly in the next several years various Mexican administrations attempted to get around this provision and thus to obtain possession of oil and mining properties which had been legally acquired in good faith prior to the new Constitution. Five separate decisions of the Mexican Supreme Court nullified their efforts.

In 1923 the controversy again reared its head and commissioners appointed by the United States and Mexico met at the famous Bucareli conference, in which both countries agreed to the principle that the nationalization of Mexico's subsoil wealth in 1917 was not to be retroactive. Still again, in 1927, the group in power tried to "put it over." This time the late Ambassador Dwight Morrow intervened and the Morrow-Calles agreement confirmed once more the principle that rights legally acquired prior to 1917 could not be violated.

Meanwhile, under an increasing burden of legal restrictions and political control, Mexico was slipping rapidly down hill as an oil producer. Her output by 1937 was a bare quarter of that in the peak year of 1921; she supplied then but one-fortieth instead of one-fourth of the world's needs.

To the hampering effects of legal restrictions and unfair Government competition, the administration of President Cárdenas added the open encouragement of strikes and endless demands by syndicate leaders, many of them fantastic, including in one instance polo fields for the workers.

At this point, Mexico began to apply what later became known as "the labor squeeze." It was timed to coincide with the period of labor reform in the United States and consequently was expected to have sure fire appeal in official circles here. While the maneuver succeeded only too well, the subterfuge becomes apparent when you look behind the scenes a bit.

In the first place, the petroleum industry was already paying the highest wage-scale in all Mexico.

It paid, in addition, 56-hour wages for a 45-hour week. It furnished free housing, free fuel and light, medical and hospital care not only for the worker in the oil camps but for his entire family. It gave him free transportation, free educational and recreational facilities, plus contributions to savings funds and other benefits.

Nevertheless, syndicate leaders brought forth in 1936 a list of nearly 600 demands, including further wage and social benefit increases that would have boosted labor costs 500 per cent.

A long series of negotiations culminated in the report of a "fact-finding commission." In the amazing time of one month—a speed which astonished visitors grown used to the desultory ways of their Mexican friends—the commission came back with its report. It not only supported the syndicate demands but actually went the union leaders one better, recommending wage increases and benefits which would have run the cost to double the average annual earnings of the industry for the preceding three years.

If it rained, the worker was to receive double pay. If there was any oil on the ground, also double pay. Certain overtime called for triple or quadruple pay. Where the average American is glad to get two weeks' vacation, the Mexicans wanted four to six weeks, with pay. Linked to these and many other demands equally fantastic were provisions which, in practice, would have required the companies to fire any member of the management without question should the syndicate leaders object to the color of his hair.

Throughout the entire controversy, the ultimate intention of maneuvering the petroleum companies into a position where seizure of their properties could be accomplished was plainly to be traced. At the end of a long series of legal steps—including an inflammatory tirade by one of the Supreme Court justices in the court room, in which he urged his colleagues to pass on the issue "from a political aspect and not on a basis purely of law"—the setting of the stage was complete. On March 18, using the tactics of a bloodless *blitzkrieg*, President Cárdenas announced without warning the "expropriation" of the companies' properties.

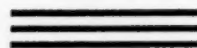
Before leaving this phase, one point is worth noting. The United States Government has never questioned in principle the sovereign right of any state to expropriate within her borders for public purposes. But international law requires in any expropriation *immediate* payment in cash of the full, fair value of the properties as a going concern.

So much for the facts, or at least the more essential ones. I have purposely omitted the numerous legal maneuvers before and after the expropriation decree, for they make pretty dry reading. But they form an equally convincing record of the deliberate attempt on the part of the Mexican Government to take possession of the properties with the connivance of a politically controlled Supreme Court. The Attorney General has described the Court as a "helping element" of the administration.

(To be continued next week)

SCHOOLS AND THE LAW

PAUL L. BLAKELY, S.J.



WRITING in the *New York Times* for May 26, Dr. Gilbert Nations, of Washington, undertakes to reply to an article by the Most Rev. James H. Ryan, D.D., Bishop of Omaha, on the appointment of Mr. Myron C. Taylor as the President's personal representative to the Holy Father. Dr. Nations' article differs from many on this topic in its courteous and temperate manner. On its face, and, it must be presumed, in fact, it asks Bishop Ryan to clarify several points which, to Dr. Nations, appear to be obscure. The Bishop will doubtless accede to this request; one point, however, may be considered, here.

Discussing the concordats and treaties which the Holy See has made with various countries, Dr. Nations passes with what I fear is a lyric leap to what might happen, should a concordat with the United States be moved. For about seventy years, he writes, the Popes have expressly condemned American public schools, and have prohibited Catholic children from attending them without special permission from the local Bishop. This legislation is now incorporated in the Code of Canon Law, and is again promulgated in the Encyclical of Pius XI *On the Christian Education of Youth*.

This presentation of the law is substantially correct. The principle which underlies it is, of course, much older, for it is coeval with Christianity itself. It is certainly the wish of the Catholic Church that every Catholic child be trained in a Catholic school, and this wish she enforces in her legislation. As a perfect society, commissioned by Jesus Christ to rule as well as to teach, to safeguard her children from doctrinal and moral error, and to foster their spiritual growth, she is within her rights in enacting this legislation. Dr. Nations does not accept this position, but Catholics do, and since the Church has not extended this legislation to non-Catholics (much as she desires that their children, too, may come into their heritage of Christ's doctrine as soon as possible) it is somewhat difficult to understand why Dr. Nations should gird at legislation which all Catholics acknowledge, and which all loyal Catholics eagerly obey. For the burden, if burden it be, is upon Catholics who accept the law, and not upon non-Catholics whom the Church does not ask to obey it.

But careful examination discloses the reason which underlies this non-Catholic resentment against Catholic school legislation. Dr. Nations apparently believes that such legislation does violence "to the whole background and fundamentals of American constitutional law." "No foreign sovereign has just right to attempt to exert influence over our citizens against their government," he writes, and Catholics will agree, assuming that this sovereign acts in his capacity as a secular ruler. "Their rights and status," he continues, "should be settled

in this country, and under American law," and again Catholics will agree, assuming, as Dr. Nations undoubtedly assumes, that the law is just. But does Dr. Nations actually mean us to infer that condemnation of a system of education divorced from religion does "violence to the whole background and fundamentals of constitutional law"?

The public school, as we know it today, is certainly not the creature of the Constitution. Nor is it the school known to the signers of the Declaration and to the men who framed the Constitution. The school which they knew was the religious school of the Colonies. In any case, every American is at liberty to condemn the public-school system as roundly as any Pope ever condemned it, and millions of Americans, non-Catholics as well as Catholics, do condemn it, without imperiling their loyalty to fundamental American institutions. They believe it bad for the child, and bad for the state. Granting for the moment, but not conceding, that they are wrong, their opposition offends no constitutional ideal. An American is legally free to choose for his child the school which he deems best, to build up his own system, and to disapprove all others. He will remain free in this respect until a tyranny corresponding to the mind of Hitler, Lenin, and other totalitarians, is set up in this country.

Should the Holy See ever propose a concordat with the United States, and as far as we Catholics can see, that step is as unlikely as the admission of Tierra del Fuego to the Union, Dr. Nations can rest assured that the least of the rights of the humblest American citizen will be fully protected. We know that the Pontiff will not wish to infringe upon any, and we hope that we shall always have an American Senate that will be quick to protect all of them. No Catholic pursuivant will herd little non-Catholics into Catholic schools, for we have trouble enough in providing educational facilities for our own. Nor will any emissary of the Pope proceed to ban with bell, book and candle, all and sundry recalcitrant Protestants who, in the face of this terrible apparition, protest their right and their duty to provide for the religious welfare of their children, according to the dictates of their consciences. For Catholics too have consciences.

In the meantime, it is to be hoped that Americans will always retain a sincere love "of the whole background and fundamentals of American constitutional law." It will enable them to preserve this Government, and, in particular, to look with equanimity upon the free exercise of the right of every American to oppose by constitutional methods any provisions of this law, and to work, by the same proper means, to amend them in detail, when this seems necessary, and under the same compulsion, to amend them out of existence.

Americans who believe that this love of the Constitution still exists, in the face of the rising tide of totalitarianism, will not be disturbed by schools in which children are taught to love God and their neighbor, and to obey all just laws. If to maintain such schools be opposition, it is peaceful opposition, and an opposition which the founders of this Republic would welcome.

DEMOCRACY TODAY IS NOT WHAT IT WAS

RAYMOND CORRIGAN

AN EFFORT has been made to give American Democracy a strictly Protestant pedigree. The effort has been widely successful. And it is precisely the most anti-Papal, anti-Roman features of the great religious upheaval that are credited with having brought "democracy" into our world.

With considerable qualification, this contention may be allowed to stand. But two overlooked facts are becoming daily clearer. The best elements in democracy are older than Protestantism, and continuously independent of it. And secondly, the progressive and, at present, nearly complete secularization of politics must be laid on the doorstep of Reformers who could not have foreseen the complete washout of their several systems.

Protestantism in any one of its multiple varieties is a heresy, and a heresy is, by definition, a chosen detail, large or small, wrenched from its context and unduly inflated out of all proportion. A more convincing procedure would be to take what are considered the key principles of American political thought and trace them back, through John Locke, John Calvin, or any other immediate source, to the great Scholastic thinkers. Any disciple of Aquinas might have looked over the shoulder of Jefferson and smiled to note familiar ideas. But more important than the question of origins is the downward trend of a once Christian civilization toward the low level of a frank naturalism.

The growing literature on the secularization of politics is symptomatic. A recent book, *The Course of American Democratic Thought*, by Ralph Henry Gabriel, starts with the village church as a symbol of the best political life in New England, and traces the gradual exclusion of God and religion down to the ultra-bourgeois present. Another author, J. P. Mayer, in his study, *Alexis de Tocqueville*, questions even the possibility of a return to religion on the part of a disillusioned and bewildered "democracy." When democracy was religious, it was further from the farcical plebiscites of Hitler or Stalin.

Historians may dispute about the relative importance of the religious motive in Colonial times. None will deny that it was there or that it was a vital force. The religion of early New England was bourgeois, but it was real. The Puritan tried to set up the Kingdom of God in this world, but there is no doubt about his attachment to the Kingdom of God. His church, which furthered his material interests, was never considered an entity apart from the business of life. His peculiar beliefs were an historical accident that would not stand later criticism. But they contained enough of genuine Christianity to provide a philosophical foundation for Colonial democracy.

Calvinism was strong by reason of the positive Christian elements which its founder took over from the old Church. Its exaggerations had a passing appeal, though eventual disintegration was inevitable. Through Calvinism, American Democracy drew its sound philosophy from an earlier Christianity.

The strained control of the Calvinist system had to snap. Much of the heresy was dropped, leaving the strong Christian tradition shaky but still intact. But the revolt against New England religion created a void, and the secular substitutes used to fill it have crowded out religion. What is called the democratic faith of today resembles the former vigorous political faith of America in about the same way that a now distracted Calvinism resembles the more complete Catholic system.

American democracy is rooted in religion. But during the past hundred years, a rank foliage has sprouted to sap its vitality and to deceive the eye of the nearsighted observer. The time has come for judicious pruning. It is, perhaps, laboring the obvious to insist upon the historical fact that Americans once fitted their politics, social life, culture, education, and everyday business activities into a larger scheme, which included an acknowledgment of God and His law, natural as well as revealed.

It is even more evident that life is no longer viewed as a whole, that in this age of specialization most of the fragments have assumed a secular, earthly tone and coloring. Call the process emancipation, call it progress even, the present floundering about in the dark is the result of an uprooting and a tumbling down from a happier state.

The problem for those who love America is a problem of the present hour. The balanced judgment needed for its happy solution must be guided by the historical record. The confused and giddy gyrations of American thought should make us feel uneasy. They really add new zest to our probing for truth, while the danger that threatens gives a practical turn to the task which might appear to be merely academic. And if a further incentive is wanted, there is the catastrophic *dénouement* in Europe of forces not unlike those which mark the downward trend of American political, social, cultural fallacies.

The evolution, devolution, or, to say it plainly, degradation of a once fundamentally wholesome American philosophy is enough to alarm us. The political institutions that were born in a religious atmosphere, and were nurtured and defended by strong religious convictions are now exposed to a killing blight. More correctly perhaps, for a century the American system has had to weather the enervating influence of half-truths peddled by literary men who had left the main road in search of novelty.

A hundred years ago, though the tide was beginning to turn, the public utterances of our national leaders showed a fair unanimity of religious conviction. In the Supreme Court and in the halls of Congress, in the universities and in the best literature of the time, we have striking expressions of belief in the moral order of the universe and in the

dependence of social and political institutions upon an overruling Providence.

Associate Justice Story proclaimed that the rights of conscience are beyond the just reach of human power because "they are given by God." For him, the great principles upon which all society rests "arise from our common dependence upon our Creator." John Marshall speaks of the "principle of abstract justice which the Creator of all things has impressed upon the mind of his creature, man." From an earlier date, the first President of the nation could be called as a witness, at least, of the prevailing tone of political thought.

Much later, well after the middle of the past century, when standards were visibly slipping, a worried historian of education could rejoice that "our teaching has been largely done by those whose characters have been decidedly Christian." And when Alexis de Tocqueville wrote his classic on American democracy he pointed to religion as an essential factor in its surprising success.

Tocqueville saw also the mad pursuit of material gain which was already deadening the spiritual faculties of America and was soon to evolve into the national worship of the almighty dollar. He might have heard the cracking of the New England system under the critical blasts from revolting groups. From Puritanism to Pragmatism to Paganism it is quite simple to trace a logical "progress."

In the realm of theory and the realm of hard facts, there was an inevitable weakening of New England religion. The "God of Calvin" never existed. Nor could the rejection of this labored figment by Emerson, Ingersoll or later "atheists" be termed blasphemy. The austere dogma and discipline of the Puritan were easily undermined because they were built on a half-truth. In any case, they yielded to the more dynamic gospel of quick wealth. But the sad feature of the revolt against Puritanism is, for many, the loss of all religion.

The coming election will call forth more loud talk than deep thinking about American ideals. Among the politicians whose single purpose is the winning of votes the word democracy will be in honor. In spite of past disillusionment our most sacred national shibboleth will still have power to charm. Warned by the frenzy and havoc of the European *melée*, and conscious of our more fortunate state, we shall hug our precious possession tightly, and with uncritical disregard of its defects.

But American democracy is not what it used to be. And the change has not been wholly for the better. Some will see only inevitable progress and expansion. The truth is that while the body has grown beyond recognition, the spirit has been shrinking. The process we call secularization, a building of material bigness to the neglect of atrophied spiritual powers, has carried us far.

The apostasy of Europe from religion, Christianity and the Church is a story of five hundred years. The exclusion of religious influence from institutions and thought, from political, social, economic and cultural life can be dated. Less complicated and more rapid has been the descent of America from a comparatively sane philosophy.

ANTI-SEMITISM IS IN COMMUNIST RANKS

TIM O'BRIEN

TO a certain Communist, I am an "assignment." Most diligently he gets my ear and incessantly and with much zeal attempts to sell his views. The fellow is so class-conscious that every printed word or spoken statement has social significance. He takes every cue (even casual remarks about the weather), and from there works the conversation into Marxism. Usually, as we talk in a certain cafeteria, he makes it a point to see that people nearby get a bit of his views.

There is nothing new about this technique, and this is being written only to bring out a conclusion drawn from these conversations. That conclusion is: Communists are anti-Semitic.

My friend does not represent his own individual opinion. I have listened to the same "line" from other party members and by checking with current Communist party literature found he represents the opinion of the American Communist Party. This opinion includes support of the Russian-German non-aggression and trade pacts. To my friend, his comrades and the official organs, this is "the master diplomatic stroke of the generation."

I would query: "Aren't you supporting the persecution of Jews and Christians by supporting the policies of the Alliance? By supporting the arms trade between Russia and Germany, are you not supporting the nation that aids the Nazi aggressions?" To these questions he gave the inevitable answer: incoherently he branded Chamberlain and Daladier as "Fascist." The Soviet Red army, he would say, is the main force for peace in the world and it is, right now, halting the Fascist aggression of the Wall St. bankers, the "Fascist" French and the "imperialist-Fascist" English. Never a word has he to denounce German Nazism.

For a while, when trying to discuss Catholic attitudes on war and the evils of totalitarianism, I would try to find a common ground for the conversation. I would talk sympathetically of the refugees who are seeking freedom in the United States. To my surprise, my friend, and friends of his, who are supposed to be champions of the persecuted, bitterly condemned the refugees. Their claim is (for fear the refugees would talk unfavorably of Nazism) that the refugees coming here are only the "petit bourgeois" and "capitalists" who had enough money to buy their way out.

Can it be that this acceptance of the pact by the American Communists has reached the point where followers, by retracting their sympathy of refugees, by their quiet blessing of the pact, have accepted Nazism? To read their literature would convince one that they have. To listen to their arguments proves it. If they have done this, they are,

quite definitely, a part of the anti-Semitic forces.

It is not mere accident that Gropper and Ellis, the two chief party artists, have suddenly ceased their horror drawings of Hitler in the Party organs. Before this new tack there were whole months at a time when the blood-dripping Swastika was evident. Hitler was constantly pictured as the mustached madman in the midst of cannons, swords, suffering people, or having his head tacked on to some wild beast. But this is no more.

By now, everyone is familiar with the consistent policy the Communists have had of foisting themselves on minority groups. In this writer's opinion, the Jews have suffered because of this. Yet, last summer when there were many street meetings and when many speakers came out and took a stand on anti-Semitism, Communist-sponsored meetings could draw no support in Jewish neighborhoods. The Jewish people feared the stigma already unjustly put upon them. This was in contrast to other meetings opposing anti-Semitism where hundreds, and in some cases thousands, of people stood to listen to Catholic laymen, editors, Rabbis and representatives of civic and patriotic organizations.

Another way to bear out the contention that Communists are, in fact, Nazis, is to point to their campaign against the Allies. On flimsy evidence, American Communists have been publicly demonstrating against the French consulate offices.

The campaign against England is carried on with equal irony. No, the Nazi forces had nothing to do with Scandinavia. Their hand was forced by the Allied forces. Where is the slogan raised to protect the Norwegian and Danish people from "Fascist butchers?" This, to them, was the work of England. (And remember, France and Britain were the Democracies with whom the Soviet Union was to fight Hitlerism. How times have changed!) Many organizations classed as liberal, and many trade unions under the wrong leadership and domination, are aiding the cause of religious persecution by adhering to the slogans raised by Communist leadership.

Without making themselves openly known as Communists, party members are carrying their smear campaign against the Allies to many quarters. (A reservation: this writer is not venturing an opinion on the justness of the war.) The campaign is an intense one and has its effects. This is not negative action or, as it would appear on the surface, a sincere desire to stop "British Imperialism" or "French Fascism." It is, positively, a campaign to win support for the joint efforts of Chancellor Hitler and Joseph Stalin. It is on this ground that the charge is made: Communists, by this open support of Hitler's tactics and the collusion between Russia and Germany in the present war, are anti-Semitic.

If the statement, "Religion is the opium of the people," is an essential part of Marxism, and it is, then there is no reason to be surprised that Communists have a common affinity with Nazism. Like the merging of the two totalitarian schools last September, the anti-Semitism and anti-Christianity of Marxists is only logical.

PRESS-AGENCIES AND THE NEWS

HARRY B. FURAY, S.J.

(Continued from last week)

FOR purposes of good business, I asserted earlier, if for no nobler purpose, a news agency must strive to be as objective as possible.

Working with this objectivity and completeness as their one policy, the foreign correspondents of the news agency, according to my supposition, have obtained from various sources the account of a certain European battle. They have extracted from the net of propaganda in which they are enmeshed the dependable facts.

Now the story is to be written. It is necessary that it pass censorship before it may be transmitted by wire to the United States. Today, Great Britain, France and Russia are the only countries where dispatches have actually to pass the censor before they can go out of the country. In Germany and Italy you decide for yourself what to send and if you make a bad decision you are expelled. Some of your telephone calls are recorded by the authorities, but there is no censorship of copy in advance of filing.

Do the press associations try to evade the censorship? As a rule they do not. The correspondent understands that if a story is big enough he should try to find some way to evade the censorship, and take the consequences. There are always methods of beating the censorship even when it is as tight as in England. Last fall a paper in New York got through a report on the torpedoing of a British warship by using direct cable. The paper's office in London and the New York office exchanged a long series of what appeared to be merely service messages discussing staff changes, etc. But the last word in each message was the only one that counted. When all of these last words were put together, they made a sentence which told the story of the torpedoed warship.

Toward the close of the Spanish War, one of the press associations beat a very strict censorship to put through a story. The Barcelona manager of this agency had a twenty-minute telephone connection with London every evening about seven. The censor always sat at the manager's elbow with a duplicate of the story before him and one hand on a cut-off switch.

On this night the big news was that the Barcelona government had moved out of the city toward the French border, but, of course, the censor had deleted all reference to that. The manager rewrote his entire dispatch intending it to be as boring as possible. Then down in the body of the dispatch the bureau manager inserted just three words which he spoke casually: "Big shots scrambled." The cen-

sor did not bat an eye, but the London office knew what the words meant.

On special occasions, the correspondent evades censorship. Otherwise he obeys the rules. For obedience to the rules is a necessity. Disobey, and not only you, the individual, must leave the country, but your organization is in danger of being shut down, too. And complete absence of news from a country on the part of a news service is resented more bitterly by newspaper clients and by readers than a flow of news which has been subjected to censoring.

Now a copy of our story of the battle has been sent to the censor and returned, each page stamped with his official approval. Meanwhile the press bureau, knowing in advance from experience that the story was "safe," has already transmitted it to the first relay bureau. For most of the war news this bureau was located, while that country was still neutral, in Amsterdam. From Amsterdam the dispatch is forwarded to New York. In New York it is rewritten; that is, the facts are not changed, but the message, compressed for purposes of economy in cabling tolls is given fuller form. From New York the final version is sent by telegraph to the separate newspapers.

I have questioned closely news-agency executives on the possibility of a check by the original bureau as to whether its story has preserved its first form during transmission along communication lines which are government-controlled. Otherwise, it seems easy for the government to approve the press bureau's version, then substitute a quite different version during the story's journey on government wires. There is a routine checkback on this, I discovered, by the first relay bureau. The checkback may operate in several ways. One way would be as follows.

The approved, censor-stamped pages of the story are, after the dispatch has been cabled out, mailed to the next bureau—say, Amsterdam. Amsterdam compares this censor-approved copy with its own copy of the dispatch as received previously by wire and forwarded. If there are signs of tampering, the Amsterdam bureau notifies the first office, which requires of the censor who gave his approval an explanation why a story was, in effect, governmentally passed and not passed at the same time by the official.

Of course, the governments also control the mail through which this checkback operates. Most foreign governments control all communications. Here again the United States is unique, news wordage

sent by leased wire being carried principally by the American Telephone and Telegraph Company, an independent utility organization. Although nearly all foreign cables are government-controlled, however, this does not mean that they are British-controlled. There are a number of free cables from countries not British, not pro-British, or even anti-British. So that the frequent assertion that all cables from Europe are British cables is simply not true.

Again, the censor confronted with the falsified story in question can always refuse to guarantee that his stamp will be an efficacious passport. The press agency can threaten to print the story of the government's bad faith in the matter. But the government, here too, has the last word. It can close the foreign agency.

In theory, therefore, the governments certainly can injure a story's integrity by underhand methods. Such injury would have ephemeral value—the value of that one story—to them. In the long run it would not pay them, as the news service would find it out one way or another, and no news service could or would operate under such conditions. And to have some independent-agency voice in a neutral country such as America, even though that voice is not fully what it would wish, is better for the foreign government than to have no voice at all. In point of fact, therefore, the governments do not tamper. Their propaganda bureaus and censorship, as already described, push the governmental viewpoint as far as they are able. Objective American agencies counteract most of the effect. But to have something carried to America, even though it is no better propaganda than their side of the facts carefully labeled as such, is better than to have no contact at all.

There is also a check by the news agencies on their own men. This does not mean that the news services do not trust the men on the job in Europe. They do, or the men would not be there. But it means that the agencies are alert to detect any signs of personal bias in their man's stories. Eventually they will catch him, if he is influenced by bias, and when they do—out! No individual is more valuable to them than the business necessity of objectivity and a reputation among the reading public for objectivity.

The Odyssey of the story of the annihilation of Army A by Army B has now come to an end. The story goes over "printer wire" from New York (printer wire is, in simple terms, a wire operated like a typewriter at one end, and receiving, like the paper in the carriage of the same typewriter, at the other), to the ultimate agency consumer, the client newspaper. It has still to appear in print for the ultimate news consumer, the reader.

Now the newspaper buys complete or partial coverage from the agency. It is not bound to use all of the coverage bought or even any of it. It is not bound to use any one story. It is not bound to use all of any one story, if it does print it. It can reduce the story, although it is bound to respect and adhere to the essential facts given. The newspaper also determines the play to be given each story,

that is, the emphasis in terms of position in the whole paper or on any page, the size of the headlines and the like.

Obviously, then, some of the sins which have been charged to press associations covering the European war are chargeable more directly to the paper in which you read the story. This does not mean that the newspapers are unjust or biased on their news pages. It merely means that if a story is incomplete, played up too much, tuned to the support of some idea or other, the fault is not necessarily the news agency's. In the case of emphasis in the paper, the fault, if any, is the paper's. In the case of incompleteness, the blame can be usually laid to the censor.

In general, the news agency is doing a better job than we give it credit for. Against overwhelming odds of propaganda forces, censorship and communication problems, it is getting through the main facts which are known. And because of the importance and fulness of its coverage it is generally, though not always, getting those main facts in their full form into the papers it serves. It is human and makes mistakes. It admits each mistake when such occurs, and is on its guard against repeating it.

Two final notes may be added.

First, besides the "fact stories" the progress of which has been reviewed, there are also "think stories." These are interpretations of tendencies given by an experienced man on the basis of his experience. The news agency requires its men to be conservative, careful and impersonal in such stories. A "think" is useful, however, in a cabinet crisis, for example, wherein indications of the probable outcome can be observed and reported by the correspondent. Such indications, as explained by the correspondent from his special knowledge, are considered as news and carried as such. But romancing or personal theorizing is taboo.

Secondly, the objectivity of the news agencies is all-inclusive. If you, in particular, resent their having carried an item against your favored organization, remember that during this last year, when President Roosevelt denounced a news service alleging that it had falsified a story, the report of that denunciation of itself by the President of the United States was immediately telegraphed all over the world by that same service. I am not sure but what they even scored a minor beat on their own condemnation.

The agencies will carry anything that is news, even if it is denunciation. In such cases, however, they always give the denounced party a chance to explain his side simultaneously and in the same story.

The ideal of complete, unbiased, pro and con coverage is all the ideal news agency men have, if you are generous enough to credit them with ideals. The best of them believe that such coverage—the day-by-day presentation of truth as fully as is humanly possible—will have an eventual effect; that their work may possibly contribute something eventually to international understanding and cordiality.

CHRONICLE

THE ADMINISTRATION. In a defense-program "fireside chat" to the nation, President Roosevelt indicated the Government would help finance plant expansion, intimated there would be no modification of the wages-and-hours laws and analagous statutes, stated no "war millionaires" would result from the defense activities, declared the Trojan Horse and Fifth Columns would be dealt with vigorously. Answering accusations that the more than seven billions he has already spent on defense had "gone down the rat-hole," the President asserted the Army and Navy was today the largest, the best equipped and best trained force in peace time history. The Army personnel had been doubled, the Navy personnel had increased from 79,000 to 145,000, 215 fighting ships had been laid down, the President stated. The Army now has 3,200 fighting pilots, he added. In listing instances of military equipment, Mr. Roosevelt used the expression: "on hand and on order." . . . Acting under a national defense measure passed as a law in 1916 and not repealed after the World War, President Roosevelt revived the Council of National Defense, named an Advisory Commission of seven. Composing the Council of National Defense, the President revealed, will be the Secretaries of War, Navy, Interior, Agriculture, Commerce and Labor. For the Advisory Commission, the President named Edward R. Stettinius, Jr., United States Steel chairman; William S. Knudsen, General Motors president; Sidney Hillman, C.I.O. leader; Chester C. Davis, Federal Reserve Board member; Ralph Budd, C. B. & Q. R.R. chairman; Leon Henderson, of the Securities and Exchange Commission; Harriet Elliott, University of North Carolina Dean. . . . President Roosevelt announced he would ask another billion dollars for defense. . . . Modifying the Neutrality Act, Secretary Hull decreed that American pilots may deliver American airplanes to Halifax, N. S. Previously the fighting planes were delivered to the Canadian border.

— — —

CONGRESS. Administration and Congressional leaders announced plans to raise the national debt limit from \$45,000,000,000 to \$48,000,000,000, and to increase taxes. . . . The Senate unanimously passed the House-approved bill authorizing the War and Navy Departments to assist the twenty Pan-American countries in enlarging their military and naval armaments. . . . 402 to 1, the House passed the Naval Aviation Expansion Bill, authorizing the Navy to maintain 10,000 planes, 16,000 pilots, 48 lighter-than-air craft. 400 to 1, the House approved the Ship Construction Bill, designed to expedite building of the sixty-eight vessels the Navy now has on the way, by suspending for three years certain restrictive legislation, such as the law

requiring competitive bids for naval supplies. . . . The La Follette Civil Liberties Bill, outlawing strike-breakers and labor espionage, was passed by the Senate, 47 to 20, after it had been substantially amended. The amendments forbid industries covered by the measure to employ aliens to an extent greater than ten per cent of their total personnel, ban employment of Nazis, Communists. . . . The House adopted the President's Fifth Governmental Reorganization Order transferring the immigration service from the Labor to the Justice Department, while the Senate Judiciary Committee voted favorably on a House-approved bill authorizing the fingerprinting and registration of aliens, and making unlawful the inculcation of insubordination in the armed forces or the advocacy of the Government's destruction. . . . Senator Pepper, of Florida, introduced a resolution to authorize the President "to give aid short of war" to the Allies. . . . The House Judiciary Committee, after tacking many amendments to it, voted, 16 to 8, favorably to report the Hatch "Clean Politics" Bill. . . . The House, 391 to 1, passed the bill authorizing unlimited expansion in the number of Army airplanes. . . . President Roosevelt asked Congress for an appropriation of \$32,000,000, over and above the \$5,000,000 already granted, for the training of 50,000 civilian airplane pilots. . . . Senator Barbour introduced a resolution designed to prevent a dictatorship in any national emergency. . . . The House accepted the Senate amendment providing a third set of locks for the Panama Canal.

— — —

WASHINGTON. Following the resignation of James H. R. Cromwell, President Roosevelt appointed Jay Pierrepont Moffat, State Department career man, to be Minister to Canada. Mr. Cromwell resigned to run for election as Senator from New Jersey. . . . In the suit of the Apex Hosiery Company of Philadelphia to collect \$711,932 in damages from a C.I.O. union for damages inflicted in a seven-week sit-down strike in 1937, the Supreme Court upheld a lower court which ruled the union could be made to answer for damages "in an appropriate forum," believed to be the State courts, but that the Federal Anti-Trust Laws were not the proper vehicle of redress. The High Court thus refused to award the damages to the Apex Company. It did decree, however, that the Federal Anti-Trust laws "do embrace to some extent and in some circumstances labor unions and their activities." Chief Justice Hughes, Justices McReynolds and Roberts dissented from the provision regarding award of damages, on the basis that if the anti-trust act did not except labor unions, the Court was obliged to apply the act in accordance with all its provisions. Chief Justice Hughes maintained that it would be "anomalous"

if, while employers were "bound by the Labor Act" when their conduct prevented shipments in interstate commerce, "at the same time employes" intentionally preventing such shipments "were not deemed to be a restraint of interstate commerce under the broad terms of the Sherman Act." He pointed out that "the court has never heretofore decided that a direct and intentional obstruction or prevention of the shipment of goods in interstate commerce was not a violation of the Sherman Act." . . . Chief Justice Hughes, Justices McReynolds and Roberts dissented also from the Supreme Court decision sustaining the power of the Securities and Exchange Commission to participate in certain financial adjustments. In two other cases, involving army re-enlistments and working hours for non-operating employes of trucking and bus companies, the five Roosevelt-appointed justices reached majority decisions at variance with the opinion of the justices not appointed by President Roosevelt.

— — —

AT HOME. The General Assembly of the Presbyterian Church in America, meeting in Rochester, N. Y., requested President Roosevelt to recall Myron C. Taylor, his personal representative at the Vatican. . . . The Northern Baptist Convention, meeting in Atlantic City, N. J., urged the President to "reconsider" the Taylor appointment. . . . Governor Rivers, of Georgia, directed that the business, occupational and professional licenses of all aliens in the State be canceled. . . . Following a two-year survey, the Brookings Institution issued a report, declaring that Government taxation, spending and regulatory policies had "impeded the flow of capital into constructive developments." Rules of the Securities and Exchange Commission prevented long-term investments, the report intimated, after denying that the United States has reached a stage of "economic maturity" requiring supplementing of private by public enterprise. . . . The Dies Committee charged that Maurice Mandell, project director of the National Youth Administration, is a Communist. . . . Representative Mason indicated that William Hinckley, former chairman of the Communist-tinged American Youth Congress, was given a position as administrative assistant to the Federal Commissioner of Education at the behest of Mrs. Franklin D. Roosevelt.

— — —

WAR. The Germans won the Battle of Flanders. . . . Having forged a far-flung steel trap around the beleaguered Allied forces in Belgium and northwestern France, cut off from the main French army in France, the Nazis drew all sides of the trap closer and closer until the Allies in Belgium and Artois were faced with death, surrender or a desperate attempt to flee from Dunkirk, sole sea-port that was left in Allied hands. . . . To contract the southern side of the trap, the Germans poured through the Peronne-Cambrai corridor in northern France, pushed up past Boulogne, Calais to Gravelines on the coast, took Vimy Ridge, St. Omer, Orchies, Douai, Hazebrouck, Lille, Armentiers. . . .

The sides of the trap in Belgium were drawn tighter and tighter, as the Nazis pushed across the Scheldt River near Audenarde, captured Tournai, Courtrai, struck across the Lys River to Ypres. Following the Belgian surrender, the Allied left flank was gone, and the Nazis sped on to Ostend and Zeebrugge, pushed south and east in Belgium, took Dixmude, Ypres. . . . The fast-moving German columns built several small traps within the rapidly contracting large one; one French force was reported completely encircled, with access to the sea cut off. . . . Rear guards of the B.E.F. and the French fought heroically to hold off the Germans so that the main British and French forces, estimated at more than 500,000 could reach Dunkirk, escape over the sea to Britain. . . . While the British and French navies laid down curtains of fire behind Dunkirk, advance sections of the retreating Allied forces were shuttled across to Britain. Huge armadas of Nazi airplanes, swarms of German mosquito boats poured a torrential rain of death on transports, warships, as the evacuation began. . . . Berlin claimed 19 transports were sunk, 31 crippled, a number of warships destroyed or damaged. London admitted three destroyers, one transport had been lost. . . . In Norway, Allies entered Narvik, fought Nazis in the environs.

— — —

BELGIUM. After battling at the head of his army, since May 10, King Leopold III of Belgium agreed to unconditional capitulation, and the Belgian Army ceased fighting at 4 A.M., May 28. . . . "The Belgian Army is bearing the brunt of the attack, suffering heavy losses," the King told representatives of the Belgian Cabinet who had flown up from Paris to persuade him not to surrender. . . . Premier Reynaud of France charged Leopold had deserted the Allies after appealing for their assistance. The Belgian Cabinet in Paris, disavowed his deed. Berlin claimed the Allies had been preparing to leave Leopold. In London, Prime Minister Churchill, stating the Belgians had fought bravely, discouraged attempts to pass judgment "at this moment."

— — —

INTERNATIONAL. In a protest to Berlin and London, the twenty-one American republics characterized the sinking of the German ship, *Hannover*, off the Dominican Republic on March 9, as a violation of the Western Hemisphere safety zone. The *Hannover* was scuttled when a British warship approached. . . . Twenty men, disguised as Mexican police, broke into Leon Trotsky's home near Mexico City after midnight, poured bullets through the barred Trotsky bedroom door. Trotsky and his wife escaped serious injury by lying on the floor. One of his guards, Robert Sheldon Harte, of New York, was abducted by the assailants. . . . British representatives in Rome discussed with Italian authorities methods of lightening the Allied blockade for Italy. The sailing of the liner *Rex* from Genoa was postponed from May 29 to June 10. Time for departure of other vessels was also put back.

OUR FIFTH COLUMN

FOR all his limitations, old Parson Weems supplied the boys and girls of five generations with a fair portrait of Washington. If he omitted the warts, he did not fall into the opposite fault of bestowing half a dozen on the benign countenance of the Father of His Country. If he attributed virtues to the youthful Washington, for which there is no written evidence, signed and sealed by the courts, he did not present the young Virginian as a rake, saved from ruin only by chance. From the pages of Weems, Washington emerges much as he was; a dauntless military leader, a patriot, ready to sacrifice all for his country, and a statesman of rare gifts. Weems is not the last word on Washington, but he got nearer the truth than any modern debunker.

Washington may not be the supreme figure in all history. The men who worked with him to win the independence of this country, and to write the Constitution, were not faultless. But what would not this generation give for men with a tithe of their greatness!

Not much, were the choice left to Americans who have imbibed their knowledge of American history from texts that have been popular in our public schools for a generation. These young people have been taught that there was no selfless love of country in Washington. His chief motive was to save his estates in Virginia. Jefferson was a demagogue, and never more so than when he drew up the Declaration of Independence. His battles for religious liberty in Virginia were simply a gesture to turn the populace against the aristocracy. Madison, Franklin, Hamilton, and the men who gathered in Philadelphia to frame a Constitution, had no love for democracy, and they compiled an instrument to protect the rich at the expense of the poor.

But why extend the record? It can be found in almost all the school texts on American history. The picture they present of the Founding Fathers differs only in degree from a mural of Al Capone and our most bigoted capitalists meeting in council to devise safe ways and means of preying upon the populace.

Writing not long ago, Dorothy Thompson said that "we have been blandly and idiotically assisting" Hitler and Lenin to wage war on this country. That is true, but nowhere has more direct assistance been given than in the classrooms of our public schools. Miss Thompson scores the various "anti" societies which have flourished in this country, often with the encouragement of local and, especially, of Federal officials. But the greater danger is in the Fifth Column fostered by our history texts.

At long last, not school authorities, but patriotic societies are beginning to oust these lying texts. Dr. John Dewey raves, and is hardly outdone by the rantings of that motley crew which confuses academic freedom with freedom to propagandize. But let the heathen rage. Their fury will only stress the danger to this country of the Fifth Column trained in our public schools.

EDITORIAL

NATIONAL DEFENSE

THERE is no profit in crying over spilt milk, or lost money. Better is it to find out what caused the spill and the loss, and prevent a repetition. Billions have been spent on defense programs in the last few years, but the results are meager. We have a fair-to-middling navy, a few air-craft which are not antiquated, and an army microscopic in size, and negligible in power. We could not aid any nation at war, or if attacked at this time defend ourselves. But, we have resources, and if we can adjourn partisan politics, can prepare an adequate national defense.

WHAT WILL

IF war comes to this country, will organized labor lose all that it has gained in the last ten years? What will it lose if the United States at once begins to build the largest defense mechanism that the world has seen?

These are questions that are stirring the public. Probably, they cannot be answered, definitely and in detail. But organized labor is made up of men and women who will be subject to all the laws that apply to other American citizens.

Talk as we will of the Constitution, the fact remains that in time of war it is largely replaced by the will of the Commander-in-Chief of the American military forces, the President of the United States. Lincoln subordinated constitutional procedures to military needs. To use his own words, he thought that he could set aside the Constitution temporarily to save the Constitution. During the World War, Congress enacted legislation which practically suspended the guarantees of the First Amendment. It is true that all the drastic provisions of the Espionage Act were not enforced. But had not the war been ended within two years after we entered it, they would have been enforced, and, in all probability, have been supplemented by legislation even more drastic.

The simple truth is that if we go to war, labor will be subject to the draft. Rights and privileges claimed under custom and legislation will be swept aside, just as the present right of men to remain peaceably in their homes, and to pursue their avocations, will be swept aside. In

POLITICS

BUT are we going to adjourn politics? Probably not until, in our usual style, we are forced to this common-sense policy. It is not suggested that all Republicans and Democrats make a pilgrimage to Washington, and there swear allegiance to the Administration. No matter who is elected next November, it is highly desirable that a strong opposition party be represented in Congress. Not all the wisdom in the world is found in one party, or confined to one man, nor is ours a government by an individual. Fearless criticism is a contribution to good government, not an attack on it.

WILL LABOR LOSE?

war time, all rights are either regimented for the public defense, or for what the Government conceives to be the public defense, or are suspended.

The case is somewhat different in the matter of preparing the defense which the President seems to think necessary. But it is not essentially different since a defense program is essentially connected with war. It is the first move in a defensive war. Whatever the constitutional rights of the Federal Government may be, it is highly probable that Washington would not hesitate to set aside the gains made by organized labor to prepare for defense. You cannot build armaments swiftly if men work for a maximum of forty hours per week. The ships and the air craft that are needed must be constructed without reference to union rules. As in time of war, so in preparing for war, the sole law will be the will of the Government.

We had better familiarize ourselves with the stark truth that we cannot wage war, or prepare for war, and carry on business, as usual. Modern war means that every force in the state is regimented for one military purpose.

That the United States is but weakly equipped for war, is evident. It is also evident, since the forces of brute materialism have been let loose in the world, that we must prepare for adequate defense. That will cost money, time, and the work of every citizen, everyone in his own sphere. Organized labor, as well as the rest of us, must pay the price.

But while paying, let us pray for peace.

PRAYERFUL THINKING

WE think that the cause of the Allies will at last triumph. That may be wishful thinking, but it is also the prayerful thinking of millions, and what will count more than armaments in the battle to preserve civilization in Europe is prayer. The hand of the Lord is not shortened. He Who overthrew the chariots of the Egyptian tyrant, and of a small people made a great nation, still rules this earth. He Who in ages past watched over the little Christian flock, menaced by the power of mighty Rome, can protect His people, and will protect all who truly confide in Him.

But it is imperative, particularly in time of war, or during a threat of war, that the great law of love of God and of our neighbor be scrupulously fulfilled. Even more, it is altogether necessary that we suppress our emotions and our wrath, and strive to carry out in every detail the mandate of the Saviour of the world to love our enemies.

At one of the many critical periods of the War between the States, a delegation of well-meaning clergymen called upon the harassed Lincoln to offer him the benefit of their advice. The President received them with the courtesy which always characterized his relations with the clergy, but some of their plans, and many of their questions, must have tried his patience. To the question, whether he was quite sure the Lord was on his side, Lincoln answered that he was not worrying about that proposition. What he was always trying to do was to get himself on the Lord's side. That bit of wisdom will serve us well. If by love and by sacrifice, we endeavor to make sure that we are supporting the justice which God wishes to establish on earth, we need not trouble ourselves further. But if our contribution to our country's cause consists mainly of objurgations, and of curses upon the enemy, it is a burden that should be withheld. Even in war-time, we must be Christians, and a just war must be waged in conformity with the law of God.

Some weeks ago, a New York clergyman, Rabbi Hyman Judah Schachtel, took occasion to warn his flock against hatred of the German people. In his opinion, one of Hitler's most serious crimes was "the evil he has done his own countrymen by arousing world-hatred of them." To this crime, the Rabbi ascribed the wild statements, too often heard, that "the world will never be at peace until every German is destroyed," and that "as long as there are Germans, there will be wars." He advised his people to resist these violent generalizations, and in place of them, "always remember that there are in Germany vast numbers who are no better and no worse than we are." "If we are genuinely religious," he continued, "we will work and pray for the day when the German people, together with all other peoples, shall through justice, dwell in peace."

The advice is admirable, and we commend it to Christians. As we have observed on other occasions, to imprison a whole people is inadvisable, and

would be, even were it possible. It is quite true that what we style, perhaps too loosely, "Hitlerism," must be destroyed, but we cannot destroy it by cannons, nor can we weaken it by depriving any people of their natural rights. For that would be to take a page from Hitler, and to apply to a fallen nation the very methods of cruelty and oppression which Hitler and all tyrants have employed. If that policy is adopted, when in God's good time this war has ended, then what the world will face is not the dawn of a long day of unbroken world-peace but another world war.

What turn the war-machine will take by the time these lines are in print, God alone can foretell. Apparently, it is rolling with undiminished force against the armies of the Allies, but even if it is not checked, the law of love of God and of our neighbor still applies. Let us continue our wishful thinking, if it consoles us, but far better will it be to make our thinking prayerful. For only by prayer, by sacrifice, by the example of a life lived in conformity with the law of God, can the effects of the satanic principles which Hitler and Lenin have espoused, be destroyed.

The world now finds itself in a bloody turmoil because men and nations have set God at naught, and have violated His law. Only by adoring God, by giving Him His rightful place in Government and in our hearts, can we bring the world back to a peace based upon righteousness and charity. Today as ever, the arms of the spirit of God must prevail over the arms of wickedness. May this spirit spread throughout a stricken world, and heal it.

PATRIOTIC VOWS

NOT much attention was given by the press to a notable address on May 23 by the Chief Justice of the United States. The occasion was a conference attended by the judges of the Federal District and Appellate Courts in Washington, and by representatives of the bar association of the District. "You cannot maintain democratic institutions by forms of words," said the Chief Justice, "or by taking occasional patriotic vows."

It seems to us, at times, that there is far too much flag-waving in this country, and that in exacting respect for the symbol we are in danger of forgetting the realities which it represents. Long ago Dr. Johnson told us what "patriotism" could be made, but it was a shoddy patriotism which he denounced. It is easy enough to stand at attention when the flag goes by, but not always easy to be true to these duties of citizenship which must be performed if the good government which the flag merely symbolizes is to be preserved.

Let us be careful of the proprieties, but not so careful that we minimize essential realities. Forms of words and patriotic vows cost nothing, and when there is no inner reality to which they correspond, they are but mockeries. If we really wish to maintain democratic institutions, we must hold firmly to the principles which vitalize them, and so live that our deeds strengthen them.

FEAR NOT

DOUBTLESS Peter was reflecting that the life of a fisherman was hard. With James and John, he had been casting his nets all night, and when morning came he had not caught a single fish. Peter was not a very spiritual person at this time, and as he washed his nets, noting here and there a rent in the meshes, it may be inferred that he was not in his most amiable mood. He was very much what we often are just before the moment when, in His goodness, God sends us some great grace; out of sorts, downcast, and inclined to wonder why we were born.

As we read the Gospel for tomorrow (Saint Luke, v, 1-11) the figure of Peter stands out clearly. First, it was his boat which Our Lord chose as His pulpit when the people wished "to hear the word of God." Next, it was to Peter that the command to "launch out into the deep and let down your nets for a draught" was given. It was Peter who answered for himself and for James and John, and then obeyed the Divine mandate. It was Peter again who called to James and John to help him with the miraculous draught, and to put it into the two boats. It was Peter who fell at the feet of Jesus to confess his sinfulness and to acknowledge Our Lord's Divinity, and it was to Peter directly that Our Lord said: "Fear not; from henceforth thou shalt catch men."

A similar commission was later to be given James and John and the other Apostles. But the first to be commissioned, and the first in authority, was this Peter who had begun the day by moaning that he had caught no fish, and, probably, by grousing about the tears in his paltry nets.

God chooses weak instruments for His purposes. That, precisely, is why our confidence in God and in the wisdom of all that God does, ought to be unshakeable. For to every human instrument that God chooses He says "fear not." If this religion of ours had to make its way by the power of man, we could have no confidence in it. If God had to search the world, and put off His plans until He found some paragon of power and wisdom to effect them, we could have no confidence in Him. But an Omnipotent God does not need the great ones of this world. He can take men in lowly estate, timorous, ignorant, doubting, and of them shape the pillars of His Church. The world will rise up in wrath, but God has His way. The malice of man can rebel against God and His Church, but it can never hinder the execution of the slightest decree of God's Providence.

In those two words, "fear not," we can find comfort for ourselves. They were the beginning of the vocation of Peter who launched out into the deep to catch men. In the boat of Peter today, sits Peter's successor, the Vicar of Christ, teaching the word of God. Empires may fall, as the storm rages, and nations may perish, but the boat of Peter rides in safety. If we are with Peter, we can say to ourselves in confidence, "fear not." For as the boat beats to shore, it enters the calm harbor of the Eternal City of God.

CORRESPONDENCE

CREDO

EDITOR: How C. E. Wilson or any other thinking individual can state (AMERICA, May 18) "that a few million people in the United States would be far better off were they in war than they are out of it" is far beyond my understanding and the understanding of many others to whom I have shown Mr. Wilson's letter.

I was not old enough during the last war to even know that there was one, but since that time I have talked to many men who served in the last war and not one of them has ever failed to express horror at the thought of having to go through another one. I know of many boys and men who tramped through the battle fields until there were no bottoms left to their shoes and their shirts and coats were torn and mud-caked. They were anything but "wonderfully well clad." I would rather be able to eat only once or twice a week and wear thread-bare clothes for the rest of my life than go to a foreign war.

Maybe this is a little too strong or even unpatriotic, but I want to stress the fact that I do not and cannot believe that anyone is better off in war than they are here in the United States.

Los Angeles, Calif.

VIRGINIA DORIS

SUCH HARMONY

EDITOR: Not being a musician, I can contribute nothing to the current controversy over swing, its cause and effect; but I would like to say a word in appreciation of the inspired caption, *Sit, Jessica*, over Dr. Norbert Engels' letter (AMERICA, May 4).

It is a far cry from Shakespeare to Abe Lyman, but in support of Father Feeney's valiant efforts in behalf of poetry without close harmony, it might be salutary to remember how Lorenzo, on a night when the floor of heaven was thick inlaid with patines of bright gold, proved for all time that poetry needs no "note music" to communicate its touches of sweet harmony.

Philadelphia, Pa.

MARIE SHIELDS HALVEY

THE SO-CALLED DEBT

EDITOR: In a paragraph in your *Comment* (AMERICA, May 11) you say: "It is strange that no way can be found to set the ball rolling to give us a few

(The views here expressed are those of the readers. They may or may not agree with the views of the Editor. They should not be understood as a statement of editorial belief or policy, but as affirmations by readers of AMERICA.)

Communications should be limited to 300 words. The briefer they are, however, the more appreciated they will be.)

years of prosperity," and take a jibe at the economist "who rather fancied up till lately that there was a science entrusted to his keeping." But what can an economist do when even AMERICA considers the so-called debt of \$45,000,000,000 a burden "which must be met by a generation yet unborn"?

Economists have almost unanimously shouted that the present cost of Government cannot be transferred to the future, and thus the payment of the so-called debt can be no burden. It is the present expenditure that is the burden on workers.

The big financiers have a complete understanding of the fallacy of Government debt, as George E. Roberts, of the National City Bank of New York, had set forth in the *New York Times*, under date of November 3, 1918:

I do not consider the war debts an impossible burden. Suppose the United States owes \$20,000,000,000 or \$25,000,000,000. The bonds are widely distributed. The taxes will be heavy, but they will pass out of the pockets of the taxpayers into the Treasury and out of the Treasury into the pockets of the bondholders, who come pretty near being the same people as the taxpayers.

Of course, Mr. Roberts represents the rich as being the taxpayers, whereas they are only the agents of the Government in collecting taxes from the consumers. Every expenditure of Government in the final analysis is a consumption tax, and the cost to the consumers is coincident with the expenditure; and there can be no cost in the future in the process of collecting money and then passing it back to those from whom it is directly collected by the Government.

As to the jibe at the science of economics, the economists who are free to tell the truth cannot be heard over those who are mental and moral slaves of endowed institutions, the very endowment of which forbids the presentation of economic truth.

Providence, R. I.

M. P. CONNERY

CANADA

EDITOR: Catholics who are fighting for God and Christianity against a barbarous and anti-Christian foe cannot understand the attitude of other Catholics who would permit the world to be blown to bits about their ears while defending the right of neutrals. Know ye not that there is no longer such a thing as a neutral. And don't blame the British for this. The Low Countries know the answer.

Had not the Holy Father spoken so plainly as he has, one might find your attitude in the war reasonable. But he has spoken and so definitely in favor of the Allied cause there is no mistaking the implications. For the first time in modern history an occupant of the throne of Peter has forsaken his strict neutrality because he knew this war was not like any others.

Editors and contributors to AMERICA fail to realize this. They are living in a generation gone. What may have been true of the last or any war is not true of this. This you know. Spain's war was different, and you admitted it. This war is little different from that in Spain. What an awful commentary on Catholics is this attitude of a certain narrow group in the United States.

We have so loved your weekly that this attitude you have taken has grieved us sincerely. For one thing, no Catholic can be a pacifist in the true sense of the word. That is the antithesis of the Catholic culture. One can be peace-loving, but peace at all costs is something else.

Are you willing to see Christianity crushed? The arguments that England and France are no moral examples is not enough. Let it be presumed, for argument, that they are on the right side by a miracle. Let it be suggested that without intention they are fighting for Christianity. The fact remains they are so fighting. That is all that counts now.

It hardly seems possible that Irish Americans can so greatly hold to a hatred of Britain that they are blinded to all that is right or good in that imperial nation. I am more than a little Irish myself, and thousands of my countrymen are all Irish, but we do not feel that this prevents us from being loyal subjects of Christ as well as loyal subjects of our King.

Moncton, N. B.

J. E. BELLIVEAU

DRANG

EDITOR: The reading of *A German View of German People* (AMERICA, May 18) should not have left me puzzled, for I am a native American of direct German descent.

I suffer puzzlement at: "The first thing that the German immigrant does is to try to forget that he was a German." Surprising revelation! But surprise is sublimated into amazement when it is further revealed, by commonplace experience, how the German immigrant in this country has gone about this business of forgetting. He has established German parishes and parish schools (Lutheran as well as Catholic), German homes for the aged, orphanages, cemeteries, benevolent societies, German-American banks, clubs, turn and sänger vereins, beer, pretzels, fried potatoes—all with a "stolid and steadfast drive toward one goal" of trying to forget that he is a German. It is a baffling technique when you really get into it. So, wherever you find him, the German immigrant is pretty well self-baffled in his *Drang* toward forgetting.

"Looking deeper," writes Austriacus, "we find the famous German *Wanderlust*. This lies in the German blood; it is so deep-seated that it belongs to the very essence of the German character." When some of us German boys read that we broke out into Joe Jacob's immortal "We wuz robbed!" Robbed of an essential portion of our heritage. Here I should have had *Wanderlust* all my life, and yet in this town I have never been down even to Schiller or Goethe Street. But I find some solace in this line by Austriacus: "The German remains

an immigrant, which means he stays in the country to which he immigrates." So, the great *Wanderlust* seems to be only a momentary *Drang* to take one big jump and then strike root forevermore in the place where you land. I was not robbed of so much after all.

I am puzzled to know, therefore, what this much of Austriacus' thesis has to contribute toward "estimating the hard realities of European affairs which are carrying millions into the maelstroms of war." The author of the article might have done better with the Prussian problem as a main theme. His *Wanderlust* idea is *leicht*, as Germans say of so many things Austrian.

Chicago, Ill.

AMERICANUS

PARENT'S DAY

EDITOR: There is more to this business of educating a family than at first blush appears. One is prepared for the *blitzkrieg* it makes on one's income. You might think that the townspeople would make allowances for the fact that your youngsters are away studying Greek and philosophy, but the grocer still expects to be paid in the coin of the realm and the butcher still wants his pound of flesh for his pound of flesh.

You may get a little vicarious education out of educating your children; you may furbish the little Latin learned in your youth—never entirely lost, thanks to the beauty of the Liturgy. You may even pick up a little French—and what a joy it is to learn that you are not entirely out of step with the great ones of the earth, for after all haven't you and Charlemagne's mother something in common?

And then comes the herculean task of making an appearance on Parent's Day and other such occasions: brushing up the iron derby to make the *pater familias* look as though he were as successful in making money as he is at making delicacies for his family. As for mother, the Lord sold her short when he was handing out female pulchritude and a quarter of a century spent in *sudore vultus* has not improved what was none too promising in the start.

But having done their best, they sally forth, and clothes and money and planning are forgotten in the charm of meeting priests and nuns who make college life four years of Heaven on earth for your children. If these teachers could know the far-reaching effect their influence has on the homes of their pupils, it might compensate them for lives spent in training other people's children. That we should entrust our children to false prophets is unthinkable. One does not work on a product for eighteen years to hand it over to a Bertrand Russell to pervert and sully. And despite that gentleman's teaching to the contrary, a lad likes to say: "Father, may I present my father and mother?" And not: "This is my father and the mother of his third batch of children."

We know not what lies ahead for our children. But it is a comfort to know that though hell rain from the skies they have been taught that God reigns there also.

Meriden, Conn.

AGNES R. O'BRIEN

LITERATURE AND ARTS

WE PREFER PLATO TO HIS CRITICS

ANTON C. PEGIS

SOME time ago I read a book on Plato by Warner Fite. It was entitled *The Platonic Legend*. More recently, I came across another book by R. Crossman, entitled *Plato Today*. The first of these books attacks Plato for being an aristocratic pagan and a snob. The second, after giving a substantial analysis of Plato's critique of democracy, undertakes a refutation of that critique. Both books were, thus, attacks upon Plato. For this reason they served to dampen the enthusiasm of many classical scholars against whose not infrequent eulogies of antiquity I had for some time been intending to enter my protest.

But I was not entirely prepared for the conclusions to which these books pointed. Here was the author of *The Platonic Legend* "debunking" Plato and throwing him outside the gates of Christianity—and I discovered that the same gates were closed to me also. It seemed that, as between Plato and *The Platonic Legend*, I was neither pagan nor Christian. And the same gates were doubly barred against me when I read *Plato Today*. For I was called upon by the author of this book to become literally mad as a Christian in order to escape Plato the pagan.

Here was a curious result. One book criticized Plato as a pagan and anti-Christian, and set his ideas in sharp opposition to the true religious otherworldliness of Christianity; the second book gave such a convincing (at least, to its author) account of Plato's critique of democracy that, when he came to refute Plato, he felt forced to urge that, as a Christian, he believed in the impossible and hence could still believe in democracy in spite of Plato's trenchant critique. The paganism of Plato was thus like a sign of contradiction. In the name of Christianity one writer denounced it, and, again in the name of Christianity, another writer refuted it by undertaking to believe the impossible. This impasse was frankly intriguing.

Of course, there should be nothing surprising in a Christian opposition to paganism and its errors. The surprises begin, however, when we notice what is being called, in the name of Christianity, pagan, and what is being eliminated as pagan from the Christian conception of man and society. And what is surprising about these surprises is that the paganism castigated by *The Platonic Legend* includes

within itself the very ideas and principles which the author of *Plato Today* can refute successfully only by espousing the impossible. And in this surprise of surprises I began to see that, after all, there was nothing fortuitous. It was perfectly logical, but with the logic of a nightmare. And I might, before explaining myself, put the lesson of this nightmare somewhat cryptically by saying that those who proclaim that they cannot see are beginning to recognize that they are blind; and since they are convinced that they are really troglodytes, anyone who proclaims that he can see the sun is at once a pagan and a heretic.

Now it is curiously true that part of the story of the cave in the *Republic* is not only an unintended prophecy, but also a prophecy fulfilled. And thus Plato the prophet made me see why the author of *The Platonic Legend* threw out Plato the pagan; and he made me see also why the author of *Plato Today* braved the impossible in order to escape the logic of the argument of the *Republic*. For the answer was one and the same in both cases. The first drove out paganism because he thought that as a Christian he had ceased to be human and rational; the second escaped from being rational by believing the impossible. Curious, surely, must be the journey of a Christian to his God if he spurns paganism by finding peace in the impossible.

I hasten to add at this point that the present nightmare is not of my own making. Fundamentally, what the supposed debunking of Plato comes to is not at all an argument against Plato, but against man in the name of the spirit of Christian otherworldliness. Behind the invective against Plato there appears a radical revolt against man. Christianity is conceived as so otherworldly that it can find no room within itself for the society in which man lives, for the state, for law, for reason, and for the humanity of man himself. Society is thus conceived as a sort of outer darkness, and Plato and Aristotle are held to be its prophets. In a word, we are in the presence of an attitude which "treats Christianity as the enemy of the state—and thus of civilization" (*The Platonic Legend*, p. 316).

The Catholic may well wonder at such a view of Christianity, and especially at the radically anti-rational otherworldliness which is held up as the message of the New Testament. Surely the shadows

of Luther and Calvin are demanding too much of poor Plato and, through him, of us. Surely discipline is not destruction, and surely if the heart of man, as Richard of St. Victor well knew, were really a desert, no sky or heaven, however brilliant, would relieve its parched barrenness. But I would be naive to suppose that even the great theorist of Christian contemplation from the abbey of St. Victor could lessen a conflict in theology that has existed for over four hundred years. Yet, I would be equally naive if I supposed that Plato could have fared any better at the hands of a Protestant theologian. It is rather the aftermath of this conflict which is interesting to me. For, if we agree to include under the term paganism everything that is included by the author of *The Platonic Legend*, then the author of *Plato Today* begins to make sense.

Mr. Crossman still finds "the *Republic* the greatest book on political philosophy which I have read"; but, "the more I read it, the more I hate it" (*Plato Today*, p. 292). This is surely lavish praise for Plato, but Mr. Crossman is capable of better. Why, in fact, did he write *Plato Today*? It was to meet the danger that we might swallow the political theories of Plato out of respect for him as a metaphysician. Well, what is wrong with the *Republic*? Fundamentally, three things: it is untrue to human nature in general; it is untrue to the actual facts of Greek history; it is untrue, finally, to the abilities of the human reason in the realm of truth.

On the first two points, there is some appearance of an argument on both sides; and hence, Mr. Crossman is not immediately right or wrong in these contentions. Let us come, therefore, to the heart of the issue, the famous Platonic conception of the philosopher-king. A philosopher-king as the savior of the political order violates, for Mr. Crossman, the nature of philosophy as much "as the concept of 'the dictatorship of the virtuous Right' violates the facts of everyday politics" (p. 293). Why? Mr. Crossman now pays the full price of his anti-Platonism: he surrenders completely to the reign of philosophical relativism and of historicism in order to find Plato wrong. "Philosophy, by itself, can never discover what is right and just" (pp. 294-295). It can only examine what men at any moment think right and just. Why so? "For philosophy is an analysis of natural belief, and natural belief is the product of history" (p. 295). This is an expensive decision. It amounts to giving up the question of philosophical truth entirely, and it therefore urges that anyone who does not wholly accept such a relativism is tyrannizing and torturing a new order of things with the prejudices of the old.

But Mr. Crossman is still not through with us. If one gives up the possibility of philosophical truth, of course he can only consider that truth as it is found in history is as provincial as it is relative. Yet there is Plato to consider, the same dogmatic and tyrannical Plato who said such uncomplimentary things of democracy in the *Republic*. Mr. Crossman is at once uncompromising and con-

sistent, but only after he returns to a view of Christianity which explains his hostility to Plato and the rationale of his consistency. "True democracy is un-Platonic, because it springs from the Christian notion of personality" (p. 302).

This statement contains for Mr. Crossman the belief that will refute Plato. But what does it mean and what opposition does it imply? Mr. Crossman now reaches his last defenses, and his last assumptions. If Plato is wrong, it is not because he has not analyzed man correctly: "The true democrat and the true Christian admit the Platonic analysis of man as he is . . ." (p. 302). The first defense is down. But Mr. Crossman retreats to a further argument: the world as it is is neither democratic nor Christian. In fact, "only a revolutionary democracy and a revolutionary Christianity can hope to prevail today" (p. 302). These can change the man of today from what he is into what he ought to be. How? By faith. Faith in what? And here Mr. Crossman has reached his last defense: democracy and Christianity are "the assertions of incredibles," and "they preach an impossibility and try to make it come true" (p. 302). Mr. Crossman really is entrenched here: "where faith in the impossible dies, Plato's estimate of human nature becomes correct" (p. 304)!

We can now leave Mr. Crossman and his noble anger to keep his faith in the impossible. But it is extraordinary that he must flee history in order to avoid Plato and evade his argument. And that is Christianity. It may be bravado or it may be desperation, or it may even be sheer confusion, but anyhow it is a singular tribute to the vitality of Platonism that *only* the acceptance of what is impossible can eliminate its vision of man.

And that is why, though I still thought to protest against the practice of some classical scholars of making Plato a Christian before Christ, I could not bring myself to attack the paganism of Plato under the auspices of *The Platonic Legend* and *Plato Today*. For such an attack cures a disease by killing the patient. Plato erred, at least, in the direction of making man better than he really is. But Plato could always be corrected. He who has read the *Republic* is not an entire stranger in the *City of God*; and he who has read the *Timaeus* has more than one intimation of *Genesis*. But the Plato who was the author of these intimations, and who taught men how to be men, even if he did not clearly teach men how to be children of God—this Plato could not but be loved in a Christian world, for he loved man, and he began to reveal man to himself before a higher Revelation told the true and complete story.

To come to such a conclusion is also to understand something which Plato himself understood and which those who love him are unwilling to lose—the dynamic restlessness of the human soul, its deep disquietude, its insistent urge to renovate itself, its constant search for that universal good which is also the Kingdom of God. This is the intimate history of being a man. But it is also the message, expressed however dimly, that appears in all that Plato has written.

BOOKS

THE UPS AND DOWNS OF AMERICAN BUSINESS

TURNING POINTS IN BUSINESS CYCLES. By Leonard P. Ayres. The Macmillan Co. \$2.75

TO those accustomed to scan the financial page of the newspaper the author is no stranger. Vice-president and statistician of the Cleveland Trust Co. for twenty years, he publishes analyses and pronouncements on business prospects that are widely read from Main St. to Wall St.

The study he now presents, though quite technical, may be intelligently followed by anyone who has learned to read graphs and charts depicting the fluctuations of business and securities. To establish his theory accounting for the turning points in business cycles he has assembled statistical data that is truly impressive and out of that data he has constructed twenty-five diagrams which form the basis of his discussion of our twenty-six business cycles dating back to 1830. He chooses for his study the turning points of business cycles because the problems they involve constitute "the most important, the most puzzling, and the most controversial issues in the business cycle theory." Thus he hopes to help toward a solution of the nature and causes of the cycles themselves and to "hasten the time when measures can be intelligently designed to avert them, or at least to mitigate their gravity."

The central thesis of his book is "that there exists a large mass of evidence indicating that the controlling factor in bringing about upturns from depression toward prosperity, and downward from prosperity to depression, in business cycles consists of important changes in the rates of the flow of capital investment into business enterprise."

Arguing from his assembled data the author concludes that Professor Keynes' pump-priming theory used so lavishly in this country can never generate a durable recovery; that Mr. R. C. Hawtrey's purely monetary theory of business cycles does not square with the facts of American business; and finally, that confidence must be restored through governmental cooperation before business curves can round out into bulges of prosperity.

Be it noted that this study, based as it is on the inductive method, can reveal only those factors that lie within the system of our American business economy during the period covered by the data. This study does not take into account evils arising from the concentration of wealth and financial power; nor does it weight its indices with underpaid labor; nor does it include the millions of unfortunates who even in times when industry is running at full capacity are poorly housed, poorly clothed and poorly fed. Such studies are useful, but limited in scope.

GEORGE T. EBERLE

A PRUDENT POLICY OF WORLD COOPERATION

ISOLATED AMERICA. By Raymond Leslie Buell. Alfred A. Knopf, Inc. \$3

WE need no book to tell us that the struggle in Europe has created a very serious problem for America. With shocking swiftness the threat to our own security becomes daily more apparent. That which seemed impossible, or at most only a very remote possibility—the defeat of the Allies—now must be reckoned as distinctly, if not imminently, possible. Such a turn of events may

Free

A beautiful book of lasting importance

CHRISTIAN LIFE AND WORSHIP

By GERALD ELLARD, S.J.

is being offered as an ENROLLMENT
PREMIUM during the month of June
to every new subscriber to the

Science and Culture Foundation

CHRISTIAN LIFE AND WORSHIP is acknowledged to be one of the most magnificent books on the liturgy that has ever been written. It has just been revised with much additional material and with new illustrations by Adé de Bethune. Its retail price is \$3.50, but it will be presented to you, *absolutely free*, if you send in your subscription to the SCIENCE AND CULTURE FOUNDATION immediately.

There is no membership fee!

You pay no fee to become a subscriber. You pay nothing until you receive your first book which is sent to you on 5 days' approval—you may return it without obligation if it happens to be a book which does not appeal to you. As a subscriber, you agree to purchase a minimum of six books annually. And at the end of a six-book purchase, you receive, *without charge*, a book dividend. A *Forecast* is sent to you each month announcing the forthcoming book and offering you an opportunity to indicate a substitution, or no book, for that particular month.

Free books for your library!

Remember, besides the copy of CHRISTIAN LIFE AND WORSHIP as your enrollment premium, you are entitled to one *free* copy of another FOUNDATION book with every six books you purchase from the FOUNDATION! And you can obtain as many of these valuable book dividends as you desire—there is no limit. Use the coupon TODAY and start building your library this economical way.

A June book to start your subscription

An absorbing book about the Sacred Heart—THESE THREE HEARTS by Margaret Yeo—will be sent to you as your first purchase, together with your free copy of CHRISTIAN LIFE AND WORSHIP, if you subscribe now. Mrs. Yeo has written a brilliant account of the development of the devotion to the Sacred Heart as revealed in the biographies of St. Margaret-Mary Alacoque and Blessed Claude de la Colombière—ideal for your June reading.

Join Today

Take advantage of this opportunity to receive your free copy of CHRISTIAN LIFE AND WORSHIP by subscribing to the FOUNDATION today. Use the coupon NOW.

THE BRUCE PUBLISHING COMPANY

106 Montgomery Bldg., Milwaukee, Wis.

BRUCE-MILWAUKEE: You may enter my name as a subscriber to the SCIENCE AND CULTURE FOUNDATION. Send me (1) a FREE copy of CHRISTIAN LIFE AND WORSHIP; and (2) THESE THREE HEARTS as my first book. I understand that each new book will be sent to me on 5 days' approval and that additional free books will be sent to me at the end of every six-book purchase. I agree to keep at least six books a year.

Name

Address

A. 6

LOYOLA SCHOOL

Park Avenue at 83rd Street
New York City

Select Day School for Boys

UNDER JESUIT DIRECTION

For Information Apply to the Headmaster

Five Upper Years of
Grammar School
Four Years of High
School

Approved by the Regents
of the University of the
State of New York and by
the Association of Colleges
and Secondary Schools of
the Middle States and
Maryland.

PIUS X SCHOOL OF LITURGICAL MUSIC MANHATTANVILLE COLLEGE OF THE SACRED HEART

133rd St. and Convent Ave., New York, N. Y.

SUMMER SESSION, JULY 1st—AUGUST 9th

Courses offered: Gregorian Chant—Gregorian Accompaniment—Liturgical Singing—
Polyphony—Choral Singing—Conducting—School Music, Tone and Rhythm Series—
Methods—Class in Liturgical Services—and other branches of music.
Organ—Piano—Voice.

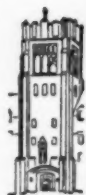
A Four Year Course leading to the Degree of Bachelor of Music is also offered.
For further information address Secretary

THE BROTHERS OF MERCY OF ST. JOHN OF GOD,

who care for and nurse male patients, both in hospitals
and in private homes, are seeking candidates.

Young men from the age of 17 to 37, who feel themselves
called to this noble work, will please apply to the

Novice-Master Brothers of Mercy, 48 Cottage St., Buffalo, N. Y.



SAINT MARY'S, NOTRE DAME

Fully accredited liberal
arts college for women

Confers B.A., B.S., and B.M. degrees. Cultural
and vocational courses. Art, commerce, educa-
tion, home economics, journalism, music, nurs-
ing, social sciences, speech. All sports, including
riding, archery, tennis. Spacious 50-acre campus. Under
direction of Sisters of the Holy Cross. Catalogue.

Box L, SAINT MARY'S COLLEGE,
NOTRE DAME, HOLY CROSS, IND.

AMERICA

Special Subscription Rates

	U.S.	Canada	Foreign
1 Year	\$4.00	\$4.50	\$5.00
2 Years (or 2 subscriptions)	7.00	8.00	9.00
3 Years (or 3 subscriptions)	10.00	11.50	13.00
4 Years (or 4 subscriptions)	13.00	15.00	17.00
5 Years (or 5 subscriptions)	15.00	17.50	20.00

N.B.—These group rates apply only when subscriptions
are entered at same time and by one donor.
(Half year—\$2.00 in U. S.)

Change of Address: two weeks notice in advance.

Business Communications: kindly address the AMERICA
Business Office, 53 Park Place, New York, N. Y.

Enter.....subscription(s) to AMERICA for....year(s)

Name..... Name.....

Street..... Street.....

City & State..... City & State.....

Enclosed find \$..... Send bill ☐

bring the war to our border, in Canada. It may bring unfriendly neighbors to the Colonial possessions of England, France and the Netherlands. No longer will "three thousand miles of good green ocean" separate us from danger of attack. Geographical isolation was once our best defense. Today we know it could, and may, vanish almost overnight.

Thus arises the need, first and foremost, of adequate national defence. The President and Congress are busy at this problem, and the American people realize that preparedness is now the national necessity. But building bombers and laying keels of battleships will not solve the difficulties which brought on the present war, and which may extend that war to our shores. Perhaps those difficulties are insoluble. If so, then arming to the teeth is our only resort. But if there be any other solution possible, then it seems not only logical but imperative that we seek peace and security in that way.

Mr. Buell, in his book *Isolated America*, offers a solution other than war. Out of the experience and study of years of service with the Foreign Policy Association and with the Staff of *Fortune*, he writes a calm, scholarly and convincing history of the causes which led up to the present war, and from this analysis presents his view of the part America can and should play in bringing order and peace back to a world which threatens to destroy itself. The causes of the present conflict, he finds, are moral as well as political and economic. The peoples of great nations were reduced to misery by the selfish nationalism which rose out of the ashes of the last war. That the United States contributed to the disorder can hardly be doubted. We refused to assume any international responsibility after helping to win the World War. We raised economic barriers which disrupted world trade. And we fumbled in our policy both with war debts and with Japan's attack on China. Out of the chaos came the Communist, Fascist and Nazi revolutions.

It is Mr. Buell's thesis that world peace depends upon America's recognition of her dominant position, and what is more important in the face to our present near-panic over national defense, that it is not too late for America to assume the rôle, and the responsibility, of the world power. Such thoughts are heresy to those who preach among us the doctrine of isolation. But from no higher motive than self-interest and national prosperity a prudent policy of international cooperation is indicated. There have been few times in our history when clearer thinking on our duties and obligations as a nation was demanded. This book is preeminently clear thinking, and its conclusions in the main are inescapable.

ROBERT A. HEWITT

GEORGIA MIGRATION INTO MISSISSIPPI

OH, PROMISED LAND. By James Street. The Dial Press. \$3

MIGRATIONS have always been a fertile field for potent writing, in poetry as well as prose. Such movements furnish the background for the drama needed in successful narrative. Our American history has been especially enriched time and again with excellent fiction which has treated of the exodus of a pioneer race to occupy the wide-open spaces beyond the Alleghenies. The field is limitless, and Mr. Street's *Oh, Promised Land* touches on a new phase.

The story deals with the Georgia migration into the Mississippi country beginning hard upon the conclusion of the War of Independence. The author is full of his subject, and gives numerous evidences of tireless study. His descriptions of the massacre at Fort Mims and the Battle of the Horseshoe are splendid examples of his power as a writer. Many historical characters, too, who figured in the occupation and settlement of the West,

are casually introduced in their proper relation without obtruding on the story.

But this is the tale of Sam Dabney and his sister, Honoria. Children of the frontier, they had experienced suffering and hardship that fostered the driving ambition to make for themselves a position of consequence in the new land. There was the double tie of blood and kindred spirit that bound together this brother and sister. While Sam achieves success, sometimes by trickery, deceit, sharp trading practice when it suits his purpose, there remains in him a certain degree of honor, inherited perhaps from his Irish mother. For Honoria, on the contrary, there is no restraint in the furtherance of her designs. In the end, she gains Sam's properties only to lose every vestige of respect, even from her brother.

It is readily surmised that in their private lives many of our pioneer leaders were not meant for pedestals. But disgustingly crude episodes, whether warranted in fact or not, need not be thrust on readers with details so coarse and vulgar as to offend decency; and here it is hard to excuse the author from the charge of deliberate intent.

Despite elaborate praise from some circles, *Oh, Promised Land* is somewhat disappointing. The blame lies in the fact that it bogs down as it drags to a long drawn-out end. It gave promise at its inception, and interest heightened as it progressed, only to find the author groping blindly for a conclusion with which he himself was dissatisfied, as the last pages seem to indicate.

ALBERT WHELAN

FIRST PORT OF CALL. By Elizabeth Jordan. D. Appleton-Century Co. \$2

FAITH assures us of the main features of the life we are to lead after the end of our earthly sojourn. Our ultimate lot will be eternal happiness beyond our present comprehension or an equally incomprehensible eternity of punishment. For those who have merited Heaven, but are not yet sufficiently pure to enter it, there will be a period of purification in purgatory. But the details of our entry into this future life remain obscure, and a natural curiosity leads us to wonder about them. Miss Jordan undertakes to give an imaginative description of the early hours after death on the supposition that the transition from the old to the new life will be gradual.

Nine persons, drawn from various social groups and mostly strangers to one another, are passengers in an airplane that encounters a storm and falls into the sea. In their first conscious moments after drowning these persons find themselves on an island that resembles lands they have known, but with disquieting differences. A spacious mansion receives them with such hospitality as they had known on earth and they are free to roam about the island and to meet earlier arrivals. The captain of the plane dubs their habitation the first port of call, and it seems that, after they have been given a chance to revise their earthly standards and to view things in the light of eternity, they are to go on to a second station. Miss Jordan leaves them in the first port and lends actuality to their experiences by an unexpected turn in the closing chapters. Such treatment makes the future life more tangible and will help many to recognize the spiritual values of the present. A weak point is the implication that for some a new period of probation might be opened after death.

WILLIAM A. DOWD

THE ROAD TO MODERN SCIENCE. By H. A. Reason. D. Appleton-Century Co. \$3

THIS book might well be characterized as a junior (and feminine) edition of Lancelot Hogben's *Science for the Citizen*. It attempts to combine the history of science with an explanation of the more important scientific discoveries as well as the theories on which they are based or from which they have arisen.

The style is direct yet attractive, and in general the expositions achieve clarity and simplicity without the

EYE EXAMINATIONS



JOHN J. HOGAN, INC.

6 East 34th Street, New York
Opposite R. Altman's 34th St. Entrance
Telephone: CA 5-6774

• Three registered optometrists having years of experience are at your service, to give you examinations and advice.

• GLASSES at reasonable prices
Louis Merckling & Staff
Optometrists

THE HOLY GHOST FATHERS

will conduct a series of week-end

RETREATS FOR LAYMEN at FERNDALE

their missionary seminary in Norwalk, Conn., during July and August of this year.

Retreats open on the following Friday evenings:

JULY 12, 19, 26, AUGUST 2, 9

For pamphlet giving full particulars, address:

Rev. Retreat Director, Ferndale, Norwalk, Conn.

SAINT JOHN'S PREPARATORY SCHOOL • EST. 1907 •



Conducted by the

BROTHERS OF ST. FRANCIS XAVIER

ACCREDITED TO SATISFY COLLEGE ENTRANCE REQUIREMENTS

SUPERVISED STUDY — SPORTS FOR ALL

For catalogue and information, write Headmaster, Box 347

+ DANVERS • MASSACHUSETTS +

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED Standard Courses in Arts and Science, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus. Forty minutes from New York.

The Missal--\$1.00 Postpaid

Pray the Mass! Use The Missal for Sundays and the principal feasts of the year. Contains prayers for Mass, Confession, Communion, Rosary, Way of the Cross, St. Teresa, etc. 440 pages with attractive black imitation leather cover; 6¼ x 3½ inches in size and only ¾ inch thick; pages of fine bible paper with gold edges; 3 place markers. A practical, useful, beautiful, devotional book. *An ideal gift.* Sent postpaid for \$1.00.

WILDERMANN COMPANY

33 Barclay Street

New York, N. Y.

FORDHAM UNIVERSITY

FORDHAM ROAD
ADJOINING BRONX PARK
NEW YORK CITY

FOUNDED IN 1841

Conducted by the Jesuits

Fordham College	- - - -	Fordham Road
School of Law	- - - -	Woolworth Building
College of Pharmacy	- - - -	Fordham Road
Downtown College	- - - -	Woolworth Building
School of Social Service	- - - -	Woolworth Building
Graduate School	- - - -	Fordham Road and Woolworth Building
School of Education	- - - -	Woolworth Building and Fordham Road
School of Business	- - - -	Woolworth Building
Summer School	- - - -	Fordham Road
Fordham Preparatory School	- - - -	Fordham Road

Additional Facilities for Resident Students

WRITE FOR BULLETIN

SPECIFY DEPARTMENT

CANTERBURY SCHOOL

A Leading New England Preparatory School

Conducted by Catholic Laymen

The Most Reverend Bishop of Hartford, Patron—
Six Years' Course. College Board Examinations.
Complete Modern Equipment. Twenty-fifth year.
Eighty miles from New York.

Address: Nelson Hume, Ph.D., Headmaster
NEW MILFORD - CONNECTICUT

College of New Rochelle

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Offering A.B. and B.S. degrees

Accredited by the Association of American Universities

WESTCHESTER COUNTY

Sixteen miles from Grand Central Station, New York

COLLEGE OF CHESTNUT HILL

Chestnut Hill, Pennsylvania.

Conducted by the Sisters of St. Joseph

Offers exceptional advantages under a faculty of recognized scholarship. Students prepared for graduate, medical, and law schools, for high school teaching, and secretarial service. Unusual opportunities in Music, Home Economics, and Speech. Gymnasium, swimming pool, and extensive fields for out-door sports.

SIENA HEIGHTS COLLEGE

A CATHOLIC COLLEGE FOR WOMEN

(formerly St. Joseph College)

ADRIAN, MICHIGAN

Conducted by Sisters of St. Dominic

Bachelor Degrees in Arts, Science, Philosophy, Music, Commercial Education; State Teachers' Certificates, Secretarial Diplomas, Home Economics, Dramatics, Pre-Legal and Pre-Medical Courses, Exceptional Opportunities in Art.

Beautiful Buildings

Interesting Campus Life

For Further Information Address the Dean

ON ADJACENT CAMPUS

St. Joseph Academy offers exceptional advantages for girls in high school and the grades.

usual sacrifice in accuracy found in many works of this type. The historical treatment ranges from so-called "pre-history" to modern times, and the topics covered include physics, chemistry, biology and astronomy. It suffers however from a bias which is due to a typically Protestant viewpoint that considers all monks as the enemies of science, weeps over the "dark ages," and attributes most of the advances in modern science to the "freedom of thought made possible only when the Church of Rome lost its hold on Europe."

While it is not advisable to burden beginners (for whom this book is written) with a multitude of fine distinctions or the subtleties and uncertainties of many modern scientific theories, there are at least two places where the author has so oversimplified statements that they no longer pertain to the facts but rather to opinions on these matters. Such statements as: "There is no doubt at all that man and all higher animals have evolved from the simplest form of life" (p. 240), and "The atom is made up chiefly of electric charges" (p. 251), are dogmatizations which are not designed to lead the reader along the road to truth concerning the two important concepts of life and matter.

JOHN S. O'CONNOR

RULERS OF THE WORLD. By Maurice Crain. Thomas Y. Crowell Co. \$2.50

A POPULAR account of the boyhood and immediate political antecedents of an imposing list of fourteen world figures, including Franklin D. Roosevelt, Winston Churchill, Neville Chamberlain, Edouard Daladier, Benito Mussolini, and Adolf Hitler, comprises the matter treated in this book. Discharging his task in swift journalistic narratives, the author makes no attempt at critical analysis. It is perhaps the only feasible way in which the book could be written, anything like an accurate appraisal of the contributions of these men being out of the question at this date, in view of the changing circumstances.

The author is careful to avoid self-commitment on controversial points, especially religious issues, and the result is marked jejune on that important aspect of the Spanish Civil War. When treating political dictators, he lays aside some of this caution and tends to cite facts, quotations and reports which tell against them. Adolf Hitler, in particular, is the object of considerable strong sarcasm and ridicule. On the whole, the book is interesting, reads smoothly enough, and is crammed with background facts for lay observers of the political scene. Excellent drawings by Louise Costello contribute to its attractive format.

EDWARD H. NOWLAN

SAINT GEMMA GALGANI. By the Rt. Rev. Dr. Leo Proserpio, S.J. The Bruce Publishing Co. \$2

BORN on March 4, 1878, at Camigliano, Italy, Gemma Galgani began her life at a time when atheism was raising its ugly head and stretching its tentacles out over the world, preparing the way for the reign of materialism that is rampant today. Her whole life, and it was one of afflictions, was concentrated on the Crucified Christ. Feeling an intense desire to consecrate herself to God in Religion, she planned to enter the monastery of the Passionist Sisters. But this was not the will of the Almighty, for poor health kept her in the world where she was to give testimony of the "Christian outlook on life and eternity."

Like her spiritual father, Saint Paul of the Cross, by an example of sublime prayer and sacrifice she preached and lived Jesus Crucified. And now the Church, as though in condemnation of the spirit of the times, has raised this humble Maid of Lucca to her altars in an age when irreligion and political immorality have reached the highest peak in the diabolical campaign to destroy all things spiritual. Monsignor Proserpio's story of her life is a most welcome addition to her other biographies. For the most part, it was taken from her own autobiography, written under holy obedience.

WILLIAM H. DODD

MUSIC

AMONG the major events at the close of New York's regular concert season was the playing of three of the world's ranking pianists. Within the final fortnight, Egon Petri appeared at Town Hall; Rudolph Serkin and Vladimir Horowitz, in broadcast performances, at Carnegie. For those who heard these artists in person, within so short a time, comparisons are inevitable.

Each one of these men approaches their mutual medium in his own individual manner. Mr. Petri possesses an almost consummate ease at the keyboard. Mr. Serkin, on the other hand, is a study in concentration and intensity. Mr. Horowitz, somewhat distant, cloaks his equipment with a cool assurance. For those wanting a completely objective presentation of music, this is perhaps the most desirable. However, a listener in the presence of a performer unconsciously associates himself and, to some degree, the music, with the artist. As a result, he is apt to overemphasize, or underestimate certain aspects of an artist's accomplishments. Thus, frequently we hear comment and disagreement, on the warmth of Petri, the penetration of Serkin, or the remoteness of Horowitz. Such commentaries are often very arbitrary, being unwittingly based on a confusion of the pianist with his playing. With singing, the most personal of arts, the case is different. But in pianism, the radio and phonograph can offer refreshing blindfold tests of likes and dislikes.

It has been said that Mr. Petri is one of the very few pianists who can give equal place to the music of Beethoven and Chopin on the same program. To accomplish this successfully can be taxing for audience as well as performer. Chopin's is music that must be accepted on its own terms, while Beethoven's is the very soul of universality. Yet, in a program that featured the latter's "Diabelli Variations," and the former's complete Opus 10, Etudes, Mr. Petri held his listeners' undistracted attention. Nevertheless, one wonders would the risk have been greater had he substituted, for example, a Beethoven Sonata and the Chopin Ballades.

To hear both Brahms' piano concertos in outstanding performances, only a day apart, is a unique experience. This was made possible by the dates of the final appearances of Messrs. Serkin and Horowitz. Special mention should be given to Mr. Horowitz' appearance because of the excellent N.B.C. orchestra, under the leadership of Arturo Toscanini, with whom he performed. Very seldom does Brahms' second concerto sound as it did in this performance. By incredibly incisive playing, and by adhering to strict tempo, the conventional but otherwise unjustified, rubatos were gratifyingly avoided. The well-balanced ensemble playing showed forth the essentially symphonic character of this work with unusual clarity. The pianist was most communicative in the piano-cello discourse of the third movement. The calm of this beautiful slow movement can be a dependable palliative. In the pianissimo passages, the soloist's meticulous arabesques were things which linger long after the actual performance.

Mr. Serkin, assisted by John Barbirolli and the New York Philharmonic, played Brahms' first concerto. Because of its overlong first movement, and its anticlimactic finale, this work, though somewhat simpler technically, is more difficult to sustain. The tumultuous music of the arresting opening, begun in 1854, shortly after Schumann's attempted suicide, must have been influenced by Brahms' reaction to the tragedy of his friend. If one associates the tortured mind of Robert Schumann with this section, the music can assume a disturbing significance. Mr. Serkin was fully up to the severe demands of this movement. However, like Mr. Horowitz, he was most unforgettable in the slow movement, the adagio, where Brahms confessed he tried to portray Clara Schumann.

JOHN P. COVENEY

Academy of Mount St. Vincent

RIVERDALE, NEW YORK

Boarding and Country Day School. Grade 7-12
College Preparatory and General Courses.
Art, Music, Speech, Modern Languages.
Organized Athletics, Swimming, Riding.

THE PINES—

Pre-Primary—Grade 6. All-day Program. Bus Service

CALDWELL COLLEGE FOR WOMEN

A SELECT RESIDENT AND DAY COLLEGE

Conducted by the Sisters of St. Dominic, Caldwell, New Jersey
Accredited—four year Arts Courses—A.B. and B.S. Degrees—
Cultural Environment—Small Classes—Select Faculty
For information or Catalog, Address the Dean
CALDWELL COLLEGE, Mount St. Dominic, CALDWELL, NEW JERSEY

Georgetown Visitation Convent WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

— — — 141ST YEAR — — —
ADDRESS HEAD MISTRESS

College Preparatory and
General Courses, Junior
College, Secretarial and
Medical Secretary
Courses. Boarding and
Day. Sports. Advantage
of Country Life in the
National Capital.

Academy of St. Joseph

IN-THE-PINES

BRENTWOOD, LONG ISLAND
NEW YORK

BOARDING AND DAY SCHOOL
FOR GIRLS

Address: Directress

Elementary and High
School Departments
Affiliated with the
State University

Complete Courses in
Art, Vocal and Instru-
mental Music, Com-
mercial Subjects. Exten-
sive grounds; Athletics;
Horseback Riding, Out-
door Skating Rink.

URSULINE COLLEGE NEW ORLEANS LOUISIANA

AFFILIATED TO THE CATHOLIC UNIVERSITY OF AMERICA

The College where Faith, Devotion and Catholic Action Dominate High Scholarship. Joined with Fine Social Life. Courses Leading to Degrees in Arts, Sciences and Philosophy. Teachers Certificates, Commercial and Secretarial Training. For further information Address Office of the Dean, 2835 State St., New Orleans, La.

LOOKING ON JESUS

Reflections on the Sunday Gospels

by Paul L. Blakely, S.J. \$1.00
The America Press, 53 Park Place, New York, N. Y.

MOUNT SAINT MARY COLLEGE

FOR
WOMEN

COURSES..... Liberal Arts
Mathematics and Science
Home Economics
Secretarial Studies

DEGREES..... Bachelor of Arts
Bachelor of Science
Bachelor of Science in Education
Bachelor of Science in Home Economics
Bachelor of Science in Secretarial Studies
Bachelor of Science in Social Work

INCORPORATED... under the laws of the State of New Hamp-
shire. Empowered in full to grant degrees

AFFILIATED..... with the Catholic University of America

Resident and Non-resident Students

Address the REGISTRAR, MOUNT SAINT MARY COLLEGE
Hooksett, New Hampshire

INCORPORATED IN 1897
TRINITY COLLEGE WASHINGTON, D. C.
An Institution for the Higher Education of Women
 Conducted by The Sisters of Notre Dame of Namur
 For Particulars Address The Secretary of the College

College of St. Elizabeth

A Catholic College for Women, on the approved list of the Association of American Universities. Campus of 100 acres. Modern residence halls. Regular arts courses, pre-medical, secretarial, teacher-training, music, home economics, science. Degree—B.A. and B.S. in Home Economics.
 For catalogue, address the Dean, Convent Station, New Jersey

COLLEGE OF SAINT TERESA

Winona, Minnesota

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges, Accredited by the Association of American Universities, Registered for Teacher's License by New York Board of Regents. Degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing.

Picturesquely located on the upper Mississippi. One hundred acre campus. Served by the "Zephyr," "Hiawatha," "The 400."
 ONLY FIVE HOURS RIDE FROM CHICAGO

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women
 Conducted by the School Sisters of Notre Dame. Exceptional Advantages.
 FOR INFORMATION ADDRESS THE REGISTRAR

COLLEGE MISERICORDIA, DALLAS, PENNSYLVANIA

10 miles from Wilkes-Barre. Catholic "Accredited
 RESIDENTIAL AND DAY

Degrees in Liberal Arts, Science, Music, from London, England
 Pre-Law; Pre-Medical.

100-acre country campus, metropolitan advantages.

SELF-EDUCATION STRESSED

"DISTINCTIVE"

ADDRESS REGISTRAR

MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Resident and non-resident. Confers B.A. B.S. Degrees. Special two-year course. Music, Art, Pedagogy, Journalism, Household Arts, Dramatics, Secretarial, Pre-Medical, Athletics. Extensions: 1027 Fifth Ave., N. Y. City. Paris, France; Rome, Italy. Address Secy., MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.
 Also Car. Fifth Ave. and 84th Street, New York City. Address Reverend Mother.

STORIES THAT INSPIRE—STORIES THAT ENTERTAIN STORIES FOR YOUNG AND OLD

*Recommended by the
 Cardinal Hayes Literature Committee*

THE PRIEST WHO FAILED and Other Stories

By Rev. Charles J. Mullaly, S.J.
 Editor of "The Messenger of the Sacred Heart"

Cloth-bound — Gilt Title — 168 Pages with
 Attractive Jacket and Duo-tone Frontispiece

THE BRAVEST of the VIRGINIA CAVALRY
 and other Stories

By Rev. Charles J. Mullaly, S.J.
 Editor of "The Messenger of the Sacred Heart"

Cloth-bound — Gilt Title — 192 Pages with
 Attractive Jacket and Two-color Frontispiece

● Action, vivid realism, and stirring incident made these two books "best sellers." They were highly praised by American and English reviewers, for the characters live, and there is not a dull page. Each book is only \$1.00 post-paid. Order your copies today.

Apostleship of Prayer, 515 E. Fordham Road, New York

THEATRE

COHAN'S LATEST PLAY. Perhaps it is the war. Perhaps it is spring fever. Possibly it is both. Anyway the fact remains that an unusual number of bad plays have been offered us in the latter part of this theatrical season and that critics and public alike have made short work of them. Even the beloved George M. Cohan, whose hosts of friends ought to be willing to go to the theatre just to look at him and admire him, closed within one week his new offering, *The Return of the Vagabond*.

A lot of preliminary publicity was given to this production. It had an exciting and supposedly an educative experience on the road. But there was always a knell sounding among the cries of greeting. Even the out-of-town critics, usually hypnotized by Mr. Cohan's fame and engaging personality, found courage for some frank criticism of his new play. There was a decided question as to whether it would, or should, reach the New York stage. It finally did. Then we all realized what excellent reasons there had been for its delay in getting here.

The fact that it was a one-character play with no important lines or situations for any other characters, might not have killed it so promptly. The trouble with *The Return of the Vagabond* was that the one character, though played by Mr. Cohan himself, was not well-written or interesting.

Mr. Cohan's new play, also written by himself and advertised as a sequel to *The Tavern*, his smash hit of twenty years ago, never really settled down to what it should be. Apparently Mr. Cohan could not decide whether to write a comedy or a melodrama. He ended by making it a bit of both.

In the beginning he made everything as easy as possible for himself and his company, not only by using the original background of *The Tavern*, but by throwing in all the original characters of that play. This should have given him quite an impetus, and he evidently expected that it would. He even started with his original entrance during a terrific storm. But nothing happened after he got into the tavern except a lot of talk, the arrival of a dwarf and a giant who were crooks, and Mr. Cohan's incarceration of them and another crook in the tavern's cellar.

They stayed there for a time, while Mr. Cohan made love to the young bride of a most unattractive bridegroom. When the police came to the tavern Mr. Cohan failed to confide to the guardians of the law that the criminals were languishing in the cellar. By the time he got 'round to doing that, after a long and tedious scene which had nothing to do with such plot as there was, all three criminals had escaped.

They were subsequently caught outside by officers of the law, but no one was much interested in that.

Indeed the only things one could be much interested in throughout the play were the grace and lightness of Mr. Cohan's wanderings about the stage, the sprightliness of his manner, and the rare flashes one caught of his old-time spirit. It was a pity, for Mr. Cohan could still write a good play and act it admirably if he had started off on the right dramatic leg—the dramatic leg of today.

AT THE STROKE OF EIGHT. Another play which gave us only a few evenings to see it was Percy Robinson's play at the Belasco, *At The Stroke Of Eight*. In this we had a murder, a murderer, and an innocent bystander who was accused of the crime. All the characters "emoted" to an extraordinary degree. Indeed, the play was one of the very few of this season which was badly acted as well as weakly written. Artists like Sara Allgood, Reginald Mason, and Richard Waring did their best for it, but the play smothered them. It also smothered its few audiences.

ELIZABETH JORDAN

FILMS

BILL OF DIVORCEMENT. Clemence Dane's harrowing study of a family stalked by the specter of insanity contains an element of fascination bordering on the macabre. This second version has lost intensity through a general lowering of production values but the central idea is still dramatically, if not scientifically, foolproof. The plot assumes its vital complication, the hereditary transmission of insanity. One might pass over the film's making a psychopathic ancestry an impediment to marriage, but it is stretching things too far to make mental disease a justification for divorce. The subtle shift to the mental sphere, with its suggested horrors, carries the point with otherwise sensible people who would never consider a physical ailment grounds for divorce. The return of her husband from an asylum finds a middle-aged woman snatching at happiness through a second marriage. She is unable to take up the old life and leaves the half-redeemed man over his pleadings. His daughter, learning the truth for the first time, breaks her engagement and prepares to sacrifice herself in her father's care. John Farrow has sustained an atmosphere heavy with brooding fear and frustration and the players, including Maureen O'Hara, Fay Bainter, Dame May Whitty, Adolph Menjou and C. Aubrey Smith, are uniformly fine. The potent appeal of the picture is certainly limited by the grim theme and its reluctant surrender to the objectionable divorce evasion. (RKO)

WOMEN IN WAR. Hollywood's first tentative steps toward anti-German war propaganda have given away to more candid persuasion, which is perhaps indicative of the trend of the times. Small excuse can be urged in favor of such pictures as this except that they cast a sidelong glance at the destructiveness of modern total warfare. As entertainment this film is an inferior melodrama which, had it appeared at any other period before the present conflagration, would have settled to an appropriately lurid level. Its commercial value has been stepped up only among the morbid and the jingoistic. The plot reveals the hardships of war nurses under fire, centering its interest upon a girl who is acquitted of a murder charge because she has enlisted for the nursing service. Not moved originally by humanitarian motives, she has to be squeezed into the heroic mold. A flagrantly theatrical touch is her discovery that the matron who finally sets her right is her mother. John H. Auer's direction runs to newsreelism. Elsie Janis' presence here is obviously purposeful. It is difficult to see what good purpose is served by this production. (Republic)

LA CONGA NIGHTS. This is a merry farce which might be described as a one-man show except that Hugh Herbert, its only visible means of support, insists on playing several females. Not content with playing his aunt in a bygone film, Mr. Herbert goes on to fill up the roster of an immediate family by introducing mother and sisters with hilarious effect. The plot meanders amiably, as farcical plots should, and Dennis O'Keefe, Constance Moore and Eddie Quillan help confuse matters as a real estate man with a weakness for music turns a boarding house into a nightclub. This is a Herbert holiday and good family fun. (Universal)

THE GIRL IN 313. A moderately interesting melodrama anent the time-honored jewel thieves is spun out against the now familiar background of a hotel for women. The trick of stealing gems is elaborated to include collection of indemnities in this episode, but a female detective, played ably by Florence Rice, reveals all. Kent Taylor assists, but the adult film suffers from lack of novelty. (Twentieth Century-Fox)

THOMAS J. FITZMORRIS

College of Mount St. Vincent

ON-HUDSON, NEW YORK, N. Y.

Resident and Day Students

COURSES IN ARTS AND SCIENCES
TEACHER AND SECRETARIAL TRAINING
DEGREES A.B. AND B.S.

EXTENSIVE CAMPUS BORDERING ON HUDSON RIVER
FOR PARTICULARS ADDRESS THE REGISTRAR

Mt. St. Mary-on-the-Hudson, Newburgh, N.Y.

offers your daughter:

1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standard accredited by the University of the State of New York, and Association of the Middle States and Maryland.
3. Modern fire-proof buildings.
4. Sixty-eight acre campus overlooking the Hudson.
5. Athletic field and new gymnasium.

Illustrated booklet upon request. Sisters of St. Dominic

HOLY CROSS COLLEGE

Entrance by Certificate or by Examination

A.B. and B.S. COURSES

- A CONSERVATIVE college which retains the best of the classical traditions.
- A PROGRESSIVE college which meets the highest modern educational requirements.
- A COMPLETE college which glories in molding character in her students.
- A FEARLESS college which teaches the fundamental truth pertaining to eternal as well as temporal life.

Bulletins of information on admission will be mailed upon application to the Dean of Freshmen, Holy Cross College Worcester, Mass.

IMMACULATA JUNIOR High School and High School
Conducted by Sisters of Providence of Saint Mary-of-the-Woods. Accredited 2-year courses. Home Economics, Music, Secretarial. Accredited high school. Also Dunblane Hall, grades 1-8. All sports — riding.
Address Sister Secretary, Box 860, Washington, D. C.

ALBERTUS MAGNUS

COLLEGE FOR WOMEN

Conducted by Dominican Sisters
Proximity to Yale University
offers exceptional educational advantages.
NEW HAVEN CONNECTICUT

MARYGROVE A Catholic College that prepares young women for Catholic Life and Catholic Leadership in the world as it is today.

ADDRESS REGISTRAR, MARYGROVE COLLEGE, DETROIT, MICHIGAN

REGIS COLLEGE, WESTON, MASS.

A Catholic Institution for the Higher Education of Women

Incorporated under the laws of the Commonwealth of Massachusetts with full power to confer degrees. Standard courses leading to the degrees, Bachelor of Arts and Bachelor of Science (curricula in Household Economics and in Secretarial Science). For Catalogue, address: THE REGISTRAR.

ROSEMONT COLLEGE, ROSEMONT, PENNA.

Catholic College for the Higher Education of Women. Conducted by Religious of the Holy Child Jesus. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Sciences. Resident and non-resident students. 11 miles from Philadelphia. Main Line, P.R.R. Fully Accredited—Junior Year Abroad—Telephone: Bryn Mawr 14
ADDRESS: THE REGISTRAR

NOTICES

Advertising rate for NOTICES 6 cents per word, including name and address. Payment to be made when sending NOTICES which must be in accord with policies of AMERICA. NOTICE must be received at AMERICA, 53 Park Place, New York, eleven days before date of publication.

LIBRARIAN, certified, refined Catholic lady. Ten years Jesuit University. Excellent cataloger and Reference librarian. Highly recommended. Open for position Fall semester. Address: Librarian, AMERICA, 53 Park Place, New York, N. Y.

VOICE TRAINING for Singers and Speakers. Endorsed by Clergy and Laity. Special rate for speakers Course of ten lessons. *Directress of Music, Notre Dame College, Staten Island.* Mrs. Daniel Sullivan, 132 West 74th Street, New York, N. Y. TRafalgar 7-1291. Booklet on request.

EDUCATOR. Nationally known, experienced educator, with a varied background of school (Ph.D. plus), travel, research, teaching and administration, desires a teaching or administration post offering a cultural wage accompanied by comparative tenure. Costs associated with a growing family demand a new position. *Bibliophylax, America, 53 Park Place, New York, N. Y.*

TRAVEL by water, rail, air, bus. Those contemplating trips should write or telephone Farley Travel Agency, 535 Fifth Avenue, New York.

PUBLIC Speaking Course. Twelve enduring lessons. By Natalie de Roche, (Apt. 25) 504 West 111th Street, New York, N. Y. (University 4-7606.) Highest references.

SHOES. "Wright Arch-Preserver Shoes" for men—boys too. *A man's store.* Many of the Clergy are our steady customers — we welcome your patronage. 117 Church Street, Corner Murray Street, New York, N. Y.

LANGUAGES, home study courses in French, Spanish, German, Italian, Portuguese, Polish, Chinese or any one of the 27 important languages. The world-famous Linguaphone Method, indorsed by eminent authorities. Write for free book, Linguaphone Institute, 59A Radio City, New York, N. Y.

WANTED copy of THE CATHOLIC MIND for 1939 Nos. 866 and 876 of Volume 37; 1921 No. 12 of Volume 19; 1920 No. 2 of Volume 18; 1917 No. 13 of Volume 15; 1914 No. 12 of Volume 12; 1909 No. 6 of Volume 7; 1907 No. 13 of Volume 5. The America Press, 53 Park Place, New York, N. Y.

Pamphlet Rack Tenders

WRITE FOR BARGAIN RATES ON PAMPHLETS
FOR JUNE

53 Park Place THE AMERICA PRESS New York, N. Y.

Here is a volume which puts the religious vocation before the public

CONVENT LIFE

By MARTIN J. SCOTT, S.J.

313 pages, cloth binding, \$1.50

Special Edition, paper binding, 25c

(In quantities, 20c or \$18 per 100)

P. J. KENEDY & SONS 12 BARCLAY ST.
NEW YORK, N. Y.

EVENTS

SOME of the heavily censored news accounts from abroad make strange reading. . . . One foreign magazine had the title of an article at the top of one blank page, then six more blank pages, with the name of the author on the last bare page. The title of the article and the author's name were all that the censor's blue pencil allowed in print. . . . A new and entertaining pastime has sprung up. It involves an attempt to fill in the passages elided by the censor. . . . Below is a censored dispatch. See if you can fill in the words crossed out by the censor before looking at the full, uncensored article located further down the page. . . .

(Passed by censor) A buoy . . . Off . . . Scottish coast . . . fell overboard . . . and . . . Dispatches confirmed the fear that . . . an admiral . . . from seasickness . . . had eaten ten ducks . . . Thirty-eight BB shot . . . his appendix . . . A speeding bullet . . . the pocket of a New York policeman . . . a tin box . . . stomach pills . . . Million . . . twins . . . ten cases in ten minutes . . . red school house . . . a red fire truck . . . 2,000 alleged cousins . . . A Cheshire, Mass., couple . . . ten generations. . . .

The uncensored article follows . . .

A buoy-meets-girl story electrified the news. . . . Off the Scottish coast, a girl fell overboard and clung to a buoy until rescued. . . . Dispatches confirmed the fear that digestive ills had not been entirely obliterated. . . . In Singapore, an admiral admitted he still suffered from sea-sickness. . . . In the Midwest, a man, who had eaten ten ducks, became ill. Thirty-eight BB shot were extracted from his appendix. . . . That indigestion, however, like adversity, possesses advantages, was indicated. A speeding bullet entered the pocket of a New York policeman, but was slowed up by a tin box of stomach pills. . . . The falling birth rate was held up somewhat as the town of Borup, Minn., gained two Millions, when Mr. and Mrs. Million had twins. . . . Exemplification of the modern urge for speed continued. A Mobile judge tried ten cases in ten minutes. . . . A declining interest in education was suspected as the borough of Whately, Mass., traded its red school house for a red fire truck. . . . Interest in legacies, however, appeared undiminished. After a Washington woman bequeathed money to her cousins, 2,000 alleged cousins from all parts of the world entered claims. . . . Innovations were noted. A Cheshire, Mass., couple celebrated the birth of the first girl baby in the family for ten generations. . . .

It has been suggested that sports writers should adopt the technique now being used by some war correspondents. Such technique, it is maintained, would turn on more color in sports writing. Description of the Louis-Braddock fight, for example, would have been much more colorful; perhaps somewhat as follows. . . . Chicago. Following the knockout of Braddock last night, his seconds, while making no attempt to disguise the gravity of the development, described the situation as critical and grave, though not alarming or serious. It is said here privately that the Braddock strategy board knew beforehand Louis would attempt a knockout. The deepening gravity of the situation was first apparent when Braddock fell, with a heavy thud, to the canvas, his seconds said, adding that the referee's action in counting Braddock out, was considered an unfortunate development, though not necessarily serious or critical, albeit it might be characterized as grave. . . .

Another message that has been heavily censored is the one sent by Christ to all the generations. Of those living today, millions have received it in highly garbled, unintelligible form. Other millions have not received it at all. That is why what is happening now in Europe is happening.

THE PARADER